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OBSERVATIONS

ON

OUR LORD'S CONDUCT

AS A

DIVINE INSTRUCTOR:

AND

ON THE EXCELLENCE OF HIS MORAL CHARACTER

BY WILLIAM NEWCOME, D. D.
Archbishop of Armagh.

FIRST AMERICAN EDITION.

Charlestown :
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Channing

PREFACE.

THE following work is designed to assist speculative inquiry, and pious meditation: it proposes to the lover of truth and goodness the doctrines of Christ in their native simplicity; and his character, as it arises from facts recorded by the evangelists: it states those evidences for our Lord's divine mission to which he himself appealed: and it contains a discussion of many difficulties relating both to the phraseology and to the subject matter of the gospel history.

My quotations from the evangelical writers are large; and the distribution of my subject requires that the same passage should be placed in different lights. My reader will hence derive the benefit of reviewing, in a great measure, those inestimable writings which furnish my materials; and of thus becoming more conversant with the most important part of the most important book. Though in these extracts I have made the English version my ground work, I have freely departed from it; not indeed with the strict and uniform attention of a translator, but as it occasionally seemed to admit of improvement. For notwithstanding its intrinsic merit, which we cannot but think extraordinary when we consider the age in which it was produced, every competent judge will acknowledge that a sober and accurate revisal of it would essentially serve the cause of religion; as it would facilitate and recommend a perusal and study of the scriptures, many parts of which at present abound with invincible difficulties to the English reader.

It should be constantly recollected that the doctrines and precepts which our Lord himself delivered do not constitute the whole of what his religion teaches on any particular subject. It is true that to every serious Christian they must appear peculiarly authoritative and affecting: but the words of Christ's inspired disciples rest on the same divine authority with his own: and the discoveries of God's perfections, and the general lessons of religion and morality, which occur in the Hebrew scriptures, are parts of that grand system which Christianity invites all mankind to embrace.

In the prosecution of my present subject many learned and excellent men have gone before me. The industry of some has comprehended the whole of our Lord's history; while the object of others has coincided with my own, in exhibiting to their readers only select parts.

Bishop [a] Taylor's "Exemplar of Sanctity in the History of Christ" is a pious, eloquent and learned work: but, notwithstanding much weighty instruction, and occasional emanations of a sublime genius, its diffuse and digressive manner is alone sufficient to disgust readers of no very fastidious taste.

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[a] This book has gone through many editions.

The sketches of our Lord's life by [b] Dupin, [c] Calmet, [d] Tillemont, Le [e] Clerc, [f] L'Enfant and Beausobre, the [g] Abbè de St. Real, and [h] Bailey, are recitals, paraphrases, or abridgments, of the four gospels; and they furnish explications of the text, sometimes interwoven with the narration, and sometimes subjoined in notes.

Stackhouse's [i] History of the Bible contains a copious and useful life of Christ, with dissertations, notes, and replies to objections.

Dr. Benson's [k] Life of Christ consists of discourses, or dissertations, on important subjects, or difficult passages, in the gospels: but death prevented the laborious, learned and judicious author from perfecting his comprehensive design. There is an excellent remark in the [l] introduction to this work; "that if the several hints of things of the like kind [which occur in the gospels] be faithfully collected together, and considered in one view, they give such a light and lustre to one another, as to make the life of Christ appear to amazing advantage." This author's method, of reducing under distinct heads detached and similar circumstances in our

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[b] The Life of our blessed Saviour Jesus Christ, &c. Written in French by the learned L. E. du Pin, and Englished by a divine of the church of England with additions. London. 1711. 8vo.

[c] Prefixed to his Commentary on the Gospels.

[d] Histoire Ecclesiastique. tome prem. 12mo. 1706. Bruxelles.

[e] Historia Ecclesiastica. 4to. Amst. 1716.

[f] Abregè de l'Histoire Evangelique: prefixed to their New Testament with notes: 2 vols. 4to. Amst. 1718.

[g] Oeuvres. tome sec. A Paris. 1730.

[h] The Life of Jesus, as collected by Caleb Bailey, Esq. 1732. The narration is a compound text of the four evangelists, in the words of the English version.

[i] London. 2 vols. fol. 1752. [k] London. 4to. 1764. Printed for Waugh.

[l] Page 2.

Lord's history, is like collecting scattered rays to a luminous and forcible point. The first intimation of pursuing it was given, I think, by Sir Isaac Newton in his Observations on Daniel: where he well [m] illustrates the manner in which our Lord borrowed his images and language from present objects. Doctor Benson has extended it to several other particulars. It has been carried somewhat further in the subsequent work; which I am conscious will also be found a defective attempt, both in general heads and inductions of particulars: for the plain and concise gospels are full of deep and curious matter, not to be exhausted by the industry and attention of ages.

In Bishop [n] Law's "Reflections on the Life and Character of Christ" there is a series of excellent observations comprised in a narrow compass; and references are made to various authors who have enlarged on many topics which are only pointed out by this eminent writer.

Doctor [o] Craig proposes "to give a single and connected view of Christ's whole character at once;" and "chiefly to consider those events in the history of the gospel by which he bore witness of himself, and manifested the peculiar dignity of his character." He premises "a short account of those extraordinary interpositions of Providence by which his heavenly Father bore witness of him." This is a concise, elegant and able performance.

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[m] Note: p. 148.

[n] Considerations on the Theory of Religion, &c. Cambridge. 1765. ed. 5. 8vo.

[o] See the preface to an Essay on the Life of Jesus Christ. Glasgow. 1769. 12mo.

Doctor [p] Hunter professes "Not to make the meaning of words, or of difficult passages, the subject of inquiry." His agreeable and instructive work is adapted to all capacities; and methodically comprehends many ingenious and interesting remarks.

Doctor [q] Harwood wrote his "Delineation of the Life and Character of Jesus Christ" "with an express design to promote the interests of practical religion;" and "professedly calculated it for the use of masters and mistresses of families, and for the benefit of young persons." This treatise is recommended by a judicious selection of subjects, a strain of piety, a warmth of imagination, and a copiousness of style.

It would be tedious to mention the many detached discourses which coincide with my general design. But I cannot omit [r] Bishop Bradford's, Archbishop Tillotson's, and Doctor James Foster's, sermons on the example of Christ.

A diligent attention to our Lord's discourses and actions has been highly satisfactory and delightful to me. The life of Jesus is a most instructive, a most interesting, and a most important subject. The Deity, when we contemplate his discoveries of himself in the works of creation, cannot be sufficiently admired and adored. But in the gospels we see him, as it were, face to face; we seem to converse with him, as a man with his friend; and we behold his perfections as vividly represented in the person of Jesus Christ as the limited capacity of human nature admits.

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[p] Observations on the History of Jesus Christ, &c. Edinburgh. 1770. 2 vols. 12mo.

[q] Preface: p. vi. London. 1772. 8vo. Printed for T. Becket. There is a History of Jesus, by William Smith, M. A. 12mo. London. 1703. I have not seen it; but I am assured that it contains useful matter, and historical knowledge; though it is not uniformly judicious. There is also extant a Life of Jesus Christ, and the Lives of the Twelve Apostles: fol. Lond. 1738. This is a voluminous compilation, containing 875 pages: and the anonymous author designed it both for a harmony of the gospels and a commentary.

[r] Boyle's Lectures: fol. 1, 481, &c.

It is my earnest wish and prayer that, by a more general cultivation of biblical criticism, the lovers of the scriptures may better understand and more deeply admire them; and that those who neglect a due examination of them, or who deny their authority, may be convinced of their importance, and may discover the signatures of truth stampt on them. My ardent love and admiration of these divine writings lead me to conclude, that they cannot be seriously and carefully read without pleasure and conviction. I lament that they are impiously interdicted to a large body of Christians; that they are so much disregarded, and of course misunderstood, by the bulk of Protestants among ourselves; that many of our clergy, unmindful of the solemn engagement at their ordination, do not devote their time to the study of them; and that, while human learning is making a rapid progress in its various branches, the religion of Christ is almost every where overwhelmed by human formularies and systems. Christianity can never have its free course among men of improved understandings, and even among rational creatures in general, while gross misrepresentations of it are substituted in the place of the simple and perfect original.)

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PART I.

OBSERVATIONS

ON OUR LORD'S CONDUCT AS A

DIVINE INSTRUCTOR.

THE SPIRIT OF JEHOVAH SHALL REST UPON HIM;
THE SPIRIT OF WISDOM AND UNDERSTANDING;
THE SPIRIT OF COUNSEL AND MIGHT;
THE SPIRIT OF KNOWLEDGE, AND OF THE FEAR
OF JEHOVAH. ISAIAH xi. 2.

PART I.

OBSERVATIONS

ON OUR LORD'S CONDUCT AS A

DIVINE INSTRUCTOR.

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CHAPTER I.

ON THE MATTER OF OUR LORD'S INSTRUCTIONS.

SECTION I.

WHAT OUR LORD TEACHES OF GOD THE FATHER.

OUR Lord represents the Deity as adorable and amiable in the highest degree. He is the [a] most High, and [b] Lord of heaven and earth; [c] heaven is his throne, and earth his footstool; he is the [d] one Jehovah, and the only true [e] God; he is [f] a spirit, whom no man hath [g] seen at any time; he hath [h] life in himself; he [i] seeth in secret; he [k] knoweth the heart; and with him all things are [l] possible.

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[a] Luke vi. 35. [b] Matt. xi. 25. [c] Matt. v. 34, 5. [d] Mark xii. 29. [e] John xvii. 3. v. 44. [f] John iv. 24. [g] C. v. 37. vi. 46. [h] C. v. 26. [i] Matt. vi. 4. [k] Luke xvi. 15. [l] Matt. xix. 26.

He [m] arrayeth the herb of the field in more than regal glory; he [n] feedeth the fowls of the air; and without him not a [o] sparrow falleth to the ground. Much more does his providence extend to man:[p] yea, the very hairs [q] of our head are all numbered, and, when He vouchsafes protection, there shall not [r] one perish.

There is none [s] good but God; who "so [t] loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He is also [u] righteous, [w] holy, [x] kind to the unthankful and evil, [y] perfect in mercy, forgiving to [z] the merciful, and [a] inexorable to those who withhold pardon and compassion from others.

He [b] loveth those who observe our Lord's precepts: he adopteth [c] the peace makers for his sons: he abhorreth [d] the lofty and ostentatious appearance which men admire: he [e] avengeth his faithful servants on their persecutors: [f] it is not his will that any should perish: the pure in heart shall hereafter see [g] him: and of him shall the good [h] be eternally blessed, and the wicked eternally punished.

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[m] Matt. vi. 29. [n] ib. 26. [o] Matt. x. 29. πεσειται cadere solet; according to a known force of the Hebrew future. [p] Matt. vi. 26, 30. x. 31. Luke xii. 7. [q] Matt. x. 30. Luke xii. 7. [r] Luke xxi. 18. That complete deliverance is thus proverbially expressed, see 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. Acts xxvii. 34. [s] Mark x. 18. [t] John iii. 16. [u] John xvii. 25. [w] ib. 11. [x] Luke vi. 35. [y] Comp. Matt. v. 48. Luke vi. 36. [z] Matt. v. 7. vi. 14. [a] Matt. vi. 15. xviii. 35. [b] John xiv. 23. [c] Matt. v. 9. [d] Luke xvi. 15. [e] ib. xviii. 6. [f] Matt. xviii. 14. [g] Matt. v. 8. [h] Matt. xxv. 34, 46.

But the image which perpetually occurs throughout the gospels, and under which our Lord delights to mention God, is that of our heavenly [h] Father; who "maketh his [i] sun to rise on the evil and on the good, sendeth rain on the just and on the unjust," and is "[k] kind to the unthankful and to the evil:" who [l] compassionates and embraces the returning sinner with the bowels of a most affectionate father; nay, who is actuated by a stronger principle than natural affection: for "if we, being [m] evil, know how to give good gifts unto our children, how much more shall our Father, who is in heaven, give good things to them that ask him?"

Such is the God whom we should [n] fear, because he is able to destroy both soul and body in hell; whom we should obey [o] after the manner of the angels in heaven; from whom we should seek our [p] reward; to whose will we should wholly [q] resign ourselves; and who is the sole object of our [r] worship, service and [s] prayer, and the highest and best object of our [t] imitation and [u] love.

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[h] Matt. vi. 14, 26, 32, &c. [i] ib. v. 45. [k] Luke vi. 35. [l] Luke xv. 20. [m] Matt. vii. 11. Not absolutely evil; for God has implanted many good principles in the human mind: but comparatively so; subject to infirmities, passions, and the power of bad habits. [n] Matt. x. 28. [o] ib. vi. 10. [p] Matt. vi. 1. [q] Matt. xxvi. 39. [r] Matt. iv. 10. John iv. 23. [s] John xvi. 23. [t] Matt. v. 48. [u] Luke xi. 42. Matt. xxii. 37.

SECTION II.

WHAT HE TEACHES OF HIS OWN NATURE AND OFFICE.

OUR Lord sometimes calls himself the [a] Son of man; and sometimes eminently the [b] Son, in contradistinction to the Father, or to the Father and the Holy Spirit; and with one or both of these he frequently joins himself in the passages where this appellation occurs: he likewise styles himself the [c] Son of God, and his [d] only begotten Son. Of himself he further asserts, that [e] God loved him before the foundation of the world; that he had a [f] glory with the Father before the world was; that he spake what he had [g] seen with his Father, whom no [h] man had seen but himself alone; that he came [i] down from heaven to do the will of Him that sent him; that he [k] came forth from the Father and came into the world, and was to leave the world and go to the Father; that he should be seen [l] ascending up where he was before: and, because the Jews cavilled when he observed that Abraham saw his day with joy, he adds, [m] Before Abraham was, I am. It is true that he calls himself [n] a man; but this no more excludes his divine nature, than the application of that term to [o] angels excludes their angelic nature. He affirms that he was [p] the Christ; that his forerunner [q] was more than a prophet, and yet that the [r] least in the evangelical kingdom was greater than he; that he had power on [s] earth to forgive sins; that the [t] works which he did in his Father's name bare witness of him; that his [u] prophecies might lead his disciples to believe in him; that all things must [w] be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning him; that the Father [x] had sanctified him, and sent him into the world; that the words which [y] he spake, he spake not of himself, but as his Father [z] taught and commanded him; that whoever despised him, despised the Father [a] who sent him; that he was [b] the Saviour of the world, the [c] way, the truth, the [d] resurrection, and the life; that no [e] man came to the Father but by him; that he and the Father [f] were one; that all [g] judgment was committed unto him, to the end that all might honour the Son, even as they honour the Father; that [h] all things were delivered to him by the Father, and that none knew the Son but the Father: he commands that his disciples should be [i] baptized into his name, together with that of the Father and of the Holy Spirit; he declares that he [k] shall sit on the throne of his glory, and all his holy angels with him, and that before him, as King and Judge, shall all nations be gathered; and one of his latest assurances to his disciples is, that all [l] power was given unto him in heaven and in earth.

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[a] Matt. xxv. 31. John v. 27, &c.
[b] Mark xiii. 32.
[c] John v. 25. ix. 35. x. 36. xi. 4, &c.
[d] John iii. 16, 18. Hebr. יחיד which, by a metonymy of the effect, ό translate ἀγαπητός.
[e] John xvii. 24.
[f] ib. v. 5.
[g] ib. viii. 38.
[h] ib. vi. 46.
[i] ib. v. 38.
[k] John xvi. 28.
[l] ib. vi. 62.
[m] ib. viii. 58.
[n] ib. v. 40.
[o] Luke xxiv. 4. Acts i. 10.

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[p] John iv. 26. Mark xiv. 62. [q] Matt. xi. 9. [r] ib. v. 11. [s] Matt. ix. 6. [t] John v. 36. x. 25. [u] ib. xiii. 19. [w] Luke xxiv. 44. [x] John x. 35. [y] John xiv. 10. [z] ib. viii. 28. xii. 49. [a] Luke x. 16. [b] John iii. 17. [c] John xiv. 6. [d] ib. xi. 25. [e] ib. xiv. 6. [f] ib. x. 30. [g] ib. v. 22, 3. [h] Matt. xi. 27. [i] ib. xxviii. 19. [k] Matt. xxv. 31, 2, 4.

SECTION III.

WHAT HE TEACHES OF THE HOLY SPIRIT.

OUR Lord represents God as prompted by a more than paternal affection [a] to give the Holy Spirit to them that ask him; he says that he cast out [b] demons by the Spirit of God; that [c] blasphemy against the Holy Spirit was an irremissible crime; that he would not leave his disciples in an orphan state, but would pray the Father, who should give them [d] another Advocate, even the Spirit of truth which proceeded from the Father, and should testify of our Lord's divine mission; that this Holy [e] Spirit should speak in the disciples, when they were delivered up to councils, rulers and kings; that the same heavenly Paraclet and [f] Guide should teach the disciples all things, should lead them into all the truth, and bring all things to their remembrance whatsoever our Lord had said unto them; that he should shew them things to come; that he should [g] glorify our Lord, for he should receive of his and shew it unto them, all things being his which the Father had; and that into the name [h] of the Holy Spirit, together with that of the Father and of the Son, all should be baptized.

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[l] Matt. xxviii. 18.

[a] Luke xi. 13.

[b] Matt. xii. 28.

[c] Matt. xii. 31.

[d] John xiv. 16, 18. xv. 26.

[e] Mark xiii. 9, 11.

[f] John xvi. 13. xiv. 26.

[g] ib. xvi. 14, 15.

SECTION IV.

WHAT HE TEACHES OF HIS OWN MANIFESTATION IN THE FLESH, AND OF THE ENDS FOR WHICH HE DIED.

THE design of our Lord's incarnation and death is thus represented by him. He [a] came not to destroy the law, but to fulfil it. He [b] came not to call the righteous, but sinners, to repentance. The Son [c] of Man came to seek and to save that which was lost. He laid down his life, [d] that he might take it again. He [e] came not to judge the world, but to save it. God sent him into the world, [f] that the world through him might be saved: [g] and that whosoever believed in him should have everlasting life. He was the good shepherd, who [h] gave his life for the sheep. For [i] the sake of his disciples he sanctified himself; that they also might be sanctified through the truth. That the world might know that he loved the Father, and as the Father gave him [k] commandment, even so he did. He came to give his life [l] a ransom for many. His blood was [m] shed for many, for the remission of sins.

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[h] Matt. xxviii. 19. [a] Matt. v. 17. [b] Matt. ix. 13. [c] Luke xix. 10. Matt. xviii. 11. [d] John x. 17. [e] John xii. 47. [f] ib. iii. 17. [g] ib. iii. 16. [h] ib. x. 11. [i] ib. xvii. 19. [k] ib. xiv. 31. [l] Matt. xx. 28. [m] ib. xxvi. 28.

SECTION V.

WHAT HE TEACHES OF THE LIFE TO COME, AND THE GENERAL CONDITIONS OF THE GOSPEL COVENANT.

CONCERNING the future invisible state, and the terms of our final acceptance or rejection, our Lord has thus instructed his followers. Believe [a] in God; believe also in me. This [b] is everlasting life, to know the only true God, and him whom he hath sent, even Jesus Christ. He [c] that believeth, and is baptized, shall be saved; but he that believeth not shall be condemned. God [d] so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Verily, verily, I say unto [e] you, He that believeth on me hath everlasting life. Verily, verily, I say unto you, He [f] that heareth my word, and believeth on him that sent me, hath everlasting life; and shall not come into condemnation, but passeth from death unto life. I [g] am the resurrection and the life: he that believeth on me, though he die [on earth] yet shall he live [hereafter:] and whosoever liveth [in the future state] and believeth in me, shall never die. By thy [h] words thou shalt be justified, and by thy words thou shalt be condemned: [they being capable of merit and demerit, as well as thy thoughts and actions.] [i] Blessed are they that hear the word of God and keep it. [k] Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. [l] Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. [m] But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. If ye know these things, [n] happy are ye if ye do them. Ye are my friends, if [o] ye do whatsoever I command you. If ye love me, [p] keep my commandments. Why call ye me, Lord, Lord; and [q] do not the things which I say? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that [r] doeth the will of my Father who is in heaven. If thou wilt enter into life, [s] keep the commandments. Love God and thy neighbour, and thou [t] shalt live. Depart from me, all ye [u] workers of iniquity. Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels: [w] for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me. In the end of the world, the Son of Man shall send forth his angels, and they shall gather out of his kingdom [x] all that cause offence [at the gospel,] and them that do iniquity; they shall sever the wicked from among the just, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. They who shall be accounted worthy to obtain that world, and the resurrection from the dead, [y] cannot die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. The hour is coming, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth: they that [z] have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation. [a] My sheep hear my voice, and I give unto them everlasting life; and they shall never perish, neither shall any pluck them out of my hand. In [b] my Father's house are many mansions. The [c] Son of Man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works. Some shall [d] receive the reward of a prophet, and others the reward of a righteous man. It shall be [e] more tolerable in the day of judgment for some cities which had less advantages of religious knowledge, than for those which enjoyed greater. Some shall

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[a] John xiv. 1. See Syr.

[b] John xvii. 3. The words Ἰησοῦν Χριστὸν seem a marginal note crept into the text; though they occur in all the MSS. and versions.

[c] Mark xvi. 16. i. e. shall be in a state of salvation, and of condemnation.

[d] John iii. 16.

[e] John vi. 47.

[f] John v. 24.

[g] ib. xi. 25.

[h] Matt. xii. 37. See also c. v. 22.

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[i] Luke xi. 28. [k] Matt. v. 7, 8. [l] Luke vi. 37. [m] Matt. vi. 15. [n] John xiii. 17. [o] ib. xv. 14. [p] ib. xiv. 15. [q] Luke vi. 46. [r] Matt. vii. 21. [s] ib. xix. 17. [t] Luke x. 27, 8. [u] ib. xiii. 27. Matt. vii. 23. [w] ib. xxv. 41—5.

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[x] Matt. xiii. 40, 1, 2, 9. [y] Luke xx. 35, 6. [z] John v. 28, 9. [a] ib. x. 27, 8. [b] ib. xiv. 2. [c] Matt. xvi. 27. [d] Matt. x. 41, 2. [e] Luke x. 14.

[f] be beaten with many stripes; others, with few: some shall be made rulers [g] over ten cities; others, over five: the faithful and wise steward shall be made [h] ruler over all that his lord hath: the [i] tares shall be gathered together to burn, but the wheat into the garner. The [k] King shall say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. And the wicked and merciless shall go away into everlasting punishment; but the righteous into everlasting life. The punishment of the wicked is sometimes expressed under the figure of [l] outer darkness, where should be weeping and gnashing of teeth: an image opposed to the splendour of a guest chamber, in which the good banqueted. But the future state of bad men is more usually described in another manner. Our Lord teaches that the [m] reviler shall be subject to hell fire; that we should sacrifice whatever is most dear to us, rather than be [n] cast into hell fire, where the [o] worm dieth not, and the fire is not quenched; that evil men cannot escape [p] the judg-

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[f] Luke xii. 47, 8. [g] ib. xix. 17, 19. [h] Luke xii. 44. [i] Matt. xiii. 30. [k] Matt. xxv. 34, &c. [l] Matt. viii. 12. xxii. 13. xxv. 30. See also Luke xiii. 28. [m] Matt. v. 22. [n] ib. 29, 30. xviii. 8, 9. Mark ix. 43, 5, 7. [o] ib. 44, 6, 8. [p] Matt. xxiii. 33.

ment of hell; that the angels shall cast them into a [q] furnace of fire; that they shall depart into [r] everlasting fire, prepared for the devil and his angels. He likewise says that God hath power, after he hath killed, to [s] cast into hell; and that he is able to destroy [t] both soul and body in hell. Thus also in his parables the tares are gathered [u] to be burnt; and the rich man is described as [w] tormented in the flames of [x] hell. This is the [y] judgment, or condemnation, the [z] everlasting condemnation, the [a] everlasting punishment, which he elsewhere speaks of; and which he opposes to the [b] resurrection of *life*, and to *life* [c] everlasting.

The idea of material fire is conveyed in most of these passages. [d] Gehenna, the word which we render *hell*, is derived from Gi Hinnom, the Hebrew words which denote *the valley of Hinnom* near Jerusalem, where the idolatrous Jews burnt their [e] sons and their daughters in the fire. This place Josiah [f] defiled. The filth and carcasses cast into it were first a prey to [g] worms, and then to fire. It was the general receptacle of polluting substances from the city; and a continual fire was kept in it to consume them: in allusion to which, "[h] everlasting burnings" are called by the [i] Chaldee paraphrast "the *Gehenna* of everlasting fire."

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[q] Matt. xiii. 42, 50.
[r] ib. xviii. 8. xxv. 41.
[s] Luke xii. 5.
[t] Matt. x. 28.
[u] Matt. xiii. 30.
[w] Luke xvi. 23, 24.
[x] ᾍδης is the word here; which answers to שאול, the grave, the future invisible state; from שאל *to ask*, because it is insatiable.
[y] Κρίσις John v. 24, 29. κρίμα Matt. xxiii. 14. Mark xii. 40. Luke xx. 47.
[z] Mark iii. 29.
[a] Matt. xxv. 46.
[b] John v. 29.
[c] ib. 24. Matt. xxv. 46.
[d] Γεεννα is the original word in all the passages quoted, except Luke xvi. 23.
[e] Jer. vii. 31.
[f] 2 Kings xxiii. 10.
[g] Mark. ix. 44. Isai. lxvi. 24.
[h] Isai. xxxiii. 14.

But Archbishop Tillotson [k] says "The Scripture loves to make use of sensible representations, to set forth to us the happiness and misery of the next life; partly by way of condescension to our understandings, and partly to work more powerfully on our affections. For while we are in the body, and immersed in sense, we are most apt to be moved by such descriptions of things as are sensible; and therefore the torments of wicked men in hell are usually in scripture described to us by one of the quickest and sharpest pains that human nature is ordinarily acquainted with, namely, by the pain of burning. But we cannot from these and the [l] like expressions certainly determine that this is the true and proper pain of hell: all that we can infer from these descriptions is this, that the sufferings of wicked men in the other world shall be very terrible, and as great and probably greater than can possibly be described to us by any thing that we are now acquainted with. These forms of speech, seem to be calculated and accommodated to our capacities, and not so much intended to express to us the proper and real torments of hell, as to convey to us in a more sensible and affecting manner the sense of what the scripture says in general, that it is a fearful thing to fall into the hands of the living God." Dr.

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[i] See Bishop Lowth's most excellent comment on Isai. xxx. 33. and Chald. Isai. xxvi. 19.

[k] Serm. on Luke xvi. 19, 20. vol. i. Serm. lxxii. fol.

[l] Luke xvi. 24.

[m] Clarke also asserts that "the exact nature and manner of the future punishment of the wicked, any further than is in general necessary to deter us from sin, is not distinctly revealed to us."

Whatever sentiments thinking men, intimately acquainted with the scriptures, entertain on this subject; whether that God will for ever inflict a positive punishment on the wicked; or that, after a punishment exactly proportioned to their offences, he will annihilate them; or that a privation of being by fire will be the mode of [n] everlasting destruction with which he will punish them; revelation is express that their punishment will be dreadful, and coeval with their existence.

I must further observe a plain implication in our Lord's language, that the degree of future rewards and punishments will be adapted to our respective merits or demerits: and add to what has been [o] already suggested on this point, that for some it is prepared to sit on our Lord's [p] right and left hand in his glorious kingdom; and that some will receive more [q] abundant condemnation.

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[m] Serm. xiv. on the goodness of God, p. 91. fol. [n] 2 Thess. 1. 9. [o] p. 10. note 5—10. [p] Matt. xx. 23. and parallel places. [q] Matt. xxiii. 14. & p. p.

SECTION VI.

WHAT HE TEACHES OF GOOD AND EVIL SPIRITS.

WE learn from our Lord's discourses that the heavenly angels are a [a] numerous host; that they do [b] God's will in heaven; that they are raised above the imperfect condition [c] of humanity, and are [d] holy, [e] glorious, and [f] immortal beings; that they are [g] acquainted with many of God's counsels, though not with all; that they are occasionally ministering spirits to mankind, both in [h] this life and the [i] next; that at the last day our Lord shall come to judgment, and all [k] the holy angels with him; that he shall [l] send them forth, and they shall sever the wicked from among the just; and that in their presence he will [m] confess those who boldly confess him before men, and deny those who timidly deny him.

Our Lord speaks of evil angels and their head in the following terms: depart from me, ye cursed, into everlasting fire, [n] prepared for the Devil and his angels. He addresses his Tempter by the appellation of [o] Satan; and the history of the temptation exhibits this apostate spirit under his proper character, as the enemy of all righteousness. The [p] evil one, Satan, and the Devil, are used by him as equivalent terms. [This wicked being is called [q] *Satan*, because he is the grand adversary of God and goodness; and he is called the *Devil*, because he is their grand [r] calumniator.] Our Lord further says, that the unbelieving and wicked Jews were of their father the Devil, and willingly executed his desires; who was a manslayer from the beginning, as he seduced our first parents into the commission of a crime which subjected them to death; and who abode not in the truth, but [s] deceived by lies the [t] progenitors of the human race, and was indeed the original framer [u] of falsehood. In another place evil men are styled by our Lord [w] children of the evil one; his imitators, and partakers of his malignity. Christ also represents Satan as erecting a [x] kingdom opposite to God's kingdom of righteousness; as a strong man armed, who guardeth his palace, but as [y] overcome, disarmed and spoiled by one stronger than he; as the [z] enemy who sowed tares among the good seed; and as [a] taking away the word sown in the hearts of men, lest they should believe and be saved. He repeatedly calls him the prince of this world; and describes this [b] ruler in the hearts of wicked men as [c] coming to inflict on him heavy evils, but finding in him no sin to strengthen his power over him; as [d] cast out of his dominion in the hearts of men; as [e] judged and condemned to suffer loss, by having his kingdom of idolatry and vice contracted. When the seventy returned, saying, Lord, even the demons are subject to us through thy name; he thus figuratively expressed the rapid propagation of his gospel, [f] which tended to establish a kingdom of righteousness; I beheld Satan as lightning fall from heaven. He thus addressed the apostles, when they were in danger of defection from him: "Behold, [g] Satan hath desired you, to sift you as wheat;" to shake and overcome your constancy, through fear of the Jewish rulers. Many [h] learned men have thought that our Lord used the popular language of the times, when he represented the woman, who had been bowed together for eighteen years, as [i] bound by Satan; and when he addressed those who are called demoniacs in the gospels, as really under the power of impure and evil spirits. In some places there is an ambiguity in our Lord's manner of expressing himself, as it is transmitted down to us; and it is difficult to determine whether *evil*, or he who is eminently called *the evil one*, ought to be understood; as when he says that, in common discourse, whatever is more than plain affirmation or denial cometh [k] of evil; when he teaches us to pray that God would deliver us [l] from evil; and when he intercedes with his Father that he would keep the apostles [m] from evil.

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[a] Matt. xxvi. 53. [b] Matt. vi. 10. Luke xi. 2. [c] Matt. xxii. 30. [d] Matt. xxv. 31. Mark viii. 38. Luke ix. 26. [e] Luke ix. 26. [f] Luke xx. 36. [g] Matt. xxiv. 36. Mark xiii. 32. [h] Matt. xviii. 10. [i] Luke xvi. 22. [k] Matt. xxv. 31. [l] ib. xiii. 41, 49. [m] Luke xii. 8, 9. [n] Matt xxv. 41. [o] Matt. iv. 10 Luke iv. 8. [p] Comp. Matt. xiii. 19. Mark iv. 15. Luke viii. 12.

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[q] In Hebrew שטן signifies adversari. In three places ό retain Σατᾶν, in three they translate the word by ἐπίβȣλος, and in seventeen by διάβολος. See Kircher's conc. [r] Gen. iii. 5. he brought a false accusation against God, as concealing knowledge from mankind. In the book of Job, which is a true history poetically adorned, Satan is dramatically introduced as attributing Job's integrity to a wrong motive, and falsely asserting that it would not bear the test of adversity. c. i. 9, 10, 11. c. ii. 5. And in the bold language of the Apocalypse he is represented as the Accuser of the brethren, as having accused faithful Christians before God day and night. c. xii. 10. It seems probable that he acted this part towards his fellow angels in heaven. [s] Gen. iii. 4. [t] And probably the apostate angels. [u] See that very remarkable passage John viii. 44. [w] Matt. xiii. 38. [x] Matt. xii. 26. Luke xi. 18. [y] Luke xi. 21, 22. and parallel places. [z] Matt. xiii. 25, 39.

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[a] Mark iv. 15. and p. p.
[b] See Eph. ii. 2. vi. 12.
[c] John xiv. 30. See Luke iv. 13. xxii. 53.
[d] John xii. 31.
[e] John xvi. 11.
[f] Luke x. 17, 18.
[g] Luke xxii. 31.
[h] See on this subject Joseph Mede, Disc. vi; Doctor Mead, Medica Sacra; Sykes; Lardner; and a late very able treatise by Mr. Farmer.
[i] Luke xiii. 16.

On a review of these passages it is clear that some of them prove the [n] personality of Satan. But I think that evil is sometimes attributed to him, not because it proceeds from his strict and proper agency on mankind, but because he originally introduced it, because he delights in it, and because the immediate authors of it imitate his disposition.

Tillotson, "does not see how by any means it can be granted, without prejudice to the prerogative of God, which the scripture plainly gives him, of being the only knower of the heart, that the Devil can have so immediate an access to our minds as to put wicked thoughts into them;" and he affirms "that all the inward motions of our souls are totally exempted from the immediate cognizance of any other spirit but God alone." He allows indeed "that a heart wickedly bent, and inclined, gives the Devil a great advantage to tempt men more powerfully, by presenting the occasions of wicked thoughts and actions to them: for it is usual in scripture phrase, as to ascribe all good motions to God's spirit, so all evil thoughts and actions to the Devil, not that he is the immediate cause of them, but because he is always ready to tempt men to them, and one way or other to [o] promote them.

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[k] Matt. v. 37. ἐκ τȣ͂ πονηρȣ͂.

[l] ἀπὸ τȣ͂ πονηρȣ͂, Matt vi. 13. Luke xi. 4.

[m] John xvii. 15. ἐκ τȣ͂ πονηρȣ͂. Compare Matt. v. 39. Mark vii. 23. Luke vi. 45. Rom. xii 9. see the former sense: and Matt. xiii. 19, 38. Eph. vi. 16. 1 John ii. 13, 14. iii. 12. v. 18. for the latter sense.

[n] Matt. xxv. 41. John viii. 44.

Dr. Clarke observes that, "though in [p] scripture phrase, the moral incapacity of men is frequently ascribed to the delusions of Satan; as when Satan is said to take away the word out of the hearts of men, and to fill their hearts, and the like; yet this is never spoken by way of excuse, but always, on the contrary, of high aggravation. They, out of whose heart Satan taketh away the word, are by our Saviour compared to, and blamed for being like unto, the very worst and most unfruitful ground. And Ananias, whose heart [q] Satan had filled, was asked by St. Peter, in the way of severe reproof; Why hath Satan filled (that is, why hast thou been so wicked, so covetous, so corrupt, as to suffer Satan to fill) thine heart?"

The common scripture phraseology must be understood in a sense consistent with St. James's maxim: "Every [r] man is tempted, when he is drawn away of his own desires, and enticed."

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[o] Serm. on the knowledge of God. v. i. Serm. lxxx. fol. p. 604.
[p] Serm. lxvii. p. 415, 416. fol. [q] Acts v. 3. [r] c. i. 14.

SECTION VII.

WHAT HE TEACHES OF PARTICULAR DUTIES.

WHEN Jesus had astonished the people by an answer and reproof which put the Sadducees to silence, a Scribe, or teacher of the Law, among the Pharisees tried his wisdom by further asking him which was the [a] first and great commandment of all in the law of Moses. Jesus answered him, "The first of all the commandments is, Hear, O Israel; Jehovah our [b] God is one Jehovah: and thou shalt love Jehovah thy God [c] with all thy heart, and with all thy soul, and with all thy strength. This is the first and great commandment. And the second is [d] like unto it, Thou shalt love thy neighbour as thyself. There is no other greater commandment than these."

It is observable that both these eminent precepts were before referred to by a Jewish teacher, who asked our Lord what he should do to inherit everlasting life, and was himself asked how he read in the law. The Scribe might have known the tenour of Jesus's doctrine in an advanced period of his ministry, with respect to that very point about which he inquired: but St. [e] Luke, not intent on extolling our Lord's character by excluding others from the praise of religious wisdom, attributes this most admirable reply to the Jewish instructor himself. However, we may infer from the gospel history that the Jews formed different opinions about the comparative excellence of real or supposed duties. The Pharisees distinguished themselves by magnifying [f] the tradition of the elders, by frequent [g] ablutions, by avoiding legal [h] defilement, by stated [i] fastings, and by a [k] minute tithing of all their substance. We learn also that, in our Lord's time, the Jews were scrupulous [l] observers of the sabbath and of other solemn festivals: and, when the Scribe applauds our Lord for preferring the love of God, and remarks that it was more than all whole [m] burnt offerings and sacrifice, he teaches us that religious acts of that particular class were held in very high estimation.

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[a] Matt. xxii. 33—39. and p. p.

[b] Some think that the Hebrew should be rendered, "Jehovah our God, *even* Jehovah, *is* one.

[c] Deut. vi. 5. the Vat. ms. of the Greek version has *διάνοια* for *heart*, and the Alex. and Ald. mss. have *καρδία*. Kircher in his Concordance shews that לב or לבב, *heart*, is translated *διάνοια* twenty eight times by the Greek interpreters: see particularly Lev. xix. 17. Deut. vii. 17; whereas נפש, *soul*, is never thus rendered. I think that *διάνοια*, Matt. xxii. 37. Mark xii. 30. Luke x. 27. and *σύνεσις* Mark xii. 33. are only different renderings of לבב, probably made part of the text by being first noted in the margin: and that, Matt. xxii. 37. we should add, with two mss. and vers. Syr. Æth. *καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου*:

[d] We should read *ὁμοία ἀυτῇ* Mark xii. 31: as Matt. xxii. 39.

In this state of things our Lord teaches his disciples that their worship of God should be [n] humble, [o] simple, and [p] spiritual. He speaks thus with a decisive and commanding authority. "There is none other [q] greater commandment than to love God and our neighbour. On these two [r] commandments depend all the law and the prophets. This do, and thou [s] shalt live."

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[e] C. x. 27. [f] Mark vii. 8. [g] ib. 3, 4. [h] ib. 15. [i] Luke xviii. 12. [k] ib. and Matt. xxiii. 23. [l] Mark ii. 24. iii. 2. John v. 10. xviii. 28. [m] Mark xii. 33. [n] Luke xviii. 13. [o] Matt. vi. 7—13. [p] John iv. 24. [q] Mark xii. 31.

With a like superiority to Jewish prejudices, our Lord extends the signification of the term *neighbour* beyond local and religious considerations, to every fellow creature capable of receiving from us offices of humanity: commanding us to imitate the [t] Samaritan, whose character represents that of a truly merciful man; and who acted the part of a neighbour to a wounded Jew, though the Jews had no [u] dealings with the Samaritans, and though the Samaritans, fired by the same political and religious enmity, withheld from the Jews every act [w] of hospitality, even to a cup of cold [x] water.

The sublime morality of our heavenly Teacher regulates not only our actions, but our [y] words and [z] thoughts. To give a general and imperfect view of it. He enjoins [a] moderation of desire, [b] purity of heart, [c] meekness, [d] humility, [e] self denial, [f] temperance, [g] liberality, [h] gratitude, [i] prudence, a [k] fearless discharge of our duty, [l] secrecy in almsgiving, in prayer and in fasting, a studious cultivation of [m] peace, [n] exemplariness of conduct, the recommending of our pious acts by being [o] reconciled to our brother, the sincere, harmless, lowly and placable disposition of

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[r] Matt. xxii. 40.
[s] Luke x. 28.
[t] Luke x. 37.
[u] John iv. 9.
[w] Luke ix. 53.
[x] John iv. 9.
[y] Matt. xii. 37.
[z] Matt xv. 19.
[a] Matt. v. 3.
[b] Matt. v. 8.
[c] ib. 5.
[d] Matt. xxiii. 12.
[e] Matt. xvi. 24.
[f] Matt. xxiv. 49.
[g] Luke vi. 38.
[h] ib. vi. 35. xvii. 17, 18.
[i] Matt. vii. 6. x. 16.
[k] ib. 28.
[l] Matt. vi. 3, 6, 18.
[m] ib. v. 9.
[n] ib. 16.
[o] Matt. v. 24.

[p] children, repeated [q] forgiveness of offences, and such a love of our enemies as to return blessings, prayers and acts of goodness for their execrations, hatred and injuries. He thus begins his public preaching: [r] Repent ye, and believe the gospel. He declares that, [s] acting towards others as we might reasonably expect, in like circumstances, that they should act towards us, was the substance and end of the law and the prophets. He teaches us to judge of actions by the goodness [t] of the intention: and by the [u] ability and opportunities of those who perform them. The weightier matters of his law are [w] the love of God, justice, mercy, and fidelity: he will have [x] mercy rather than sacrifice: and the moral precepts of the Mosaic law are as carefully extended by him as its numerous positive ones are reduced. He strongly cautions against [y] hypocrisy, [z] censoriousness, and [a] covetousness. He allows of [b] oaths on solemn occasions only, and not in common discourse: he condemns [c] polygamy, and restrains [d] divorce to the case of adultery. He forbids not only [e] murder, but hatred, reviling, and causeless anger; not only [f] adultery, but the unrestrained eye and desire. He teaches that his disciples are not [g] defiled by eating with unwashen hands; but by evil thoughts, adulteries, fornications, murders, theft, false witness, covetous-

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[p] Matt. xviii. 4. xix. 14. [q] Matt. v. 44, vi. 14. xviii. 22. [r] Mark i. 15. [s] Matt. vii. 12. [t] Mark xii. 41—44 [u] Luke xii. 47, 8. [w] Luke xi. 42, Matt. xxiii. 23. [x] Matt. ix. 13. xii. 7. [y] Luke xii. 1. [z] Matt. vii. 1, 2. [a] Luke xii. 15. [b] Matt. v. 34, 37. Mark viii. 12. Matt. xxvi. 63, 4. [c] Matt. xix. 5. and p. p. [d] Matt. v. 32. xix. 9. [e] Matt. v. 21, 2. xix. 18. [f] ib. v. 27, 8. [g] Mark vii. 21, 22. and p. p.

ness, wickedness, deceit, lasciviousness, an evil eye [of envy and malignity,] blasphemy, pride, [and the] foolishness [of mad and ungoverned passions.] He imposes no [h] burdensome and [i] enslaving yoke on his disciples. His positive precepts and ordinances are few, simple, significant, and of great practical influence. Believe in God: [k] BELIEVE ALSO IN ME. Whatsoever you ask the Father IN MY [l] NAME, he will give it you. He that believeth, AND IS [m] BAPTIZED, shall be in a state of salvation. PARTAKE OF [n] BREAD AND WINE solemnly and jointly, IN REMEMBRANCE OF ME, your lawgiver, your redeemer from the guilt of sin and the power of death, and your benefactor even to dying for you on the cross, and to bestowing on you the gift of everlasting life.

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[h] Acts xv. 10. [i] Gal. v. 1. [k] John xiv. 1. [l] John xiv. 13, 14. xvi. 23, 4. [m] Mark xvi. 16. [n] Luke xxii. 19, 20 and p. p. Lord Bolingbroke speaks thus of baptism and the Lord's supper. "No institutions can be imagined more simple, nor more void of all those pompous rites and theatrical representations that abounded in the religious worship of the heathen and the Jews, than these two were in their origin. They were not only innocent but profitable ceremonies, because they were extremely proper to keep up the spirit of true natural religion, by keeping up that of Christianity, and to promote the observation of moral duties, by maintaining a respect for the revelation that confirmed them. Works, 4to. v. iv. 302.

SECTION VIII.

WHETHER ANY OF HIS MORAL PRECEPTS ARE NEW.

THERE are excellent passages in the heathen writers with respect to the existence, unity, providence, and perfections of God, and to our leading religious duties; though they must be selected from a strange mixture of inconsistency and error: and it has not been proved that any of our Lord's moral precepts, which oblige his followers at all times, are new as to their general subject matter; though some are manifestly so in degree, and all in the motives by which they are enforced. Thus mutual love was taught by [a] Moses, and by the heathen moralists; but the disciples of Jesus are commanded to love one another [b] as he loved them, in expectation of an [c] eternal reward at the resurrection of the just: I should add, and in [d] imitation of the divine goodness; but for that excellent precept of the law, [e] The Lord loveth the stranger: love ye therefore the stranger. And this coincidence of the evangelical law with the law of reason proves that they are derived from a common origin: as the uniformity in the works of creation shews the unity of the Creator.

[f] Julian thought that he disparaged the decalogue when he asked, What nation is there which does not think that its other precepts ought to be observed,

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[a] Lev. xix. 18, 34.
[b] John xiii. 34.
[c] Matt. xxv. 34, 5.
[d] Matt. v. 45, 48. Luke vi. 36.
[e] Deut. x. 17—19. See also Plato de leg. l. v. p. 729. ed. Serr.
[f] Cyril contra. Jul. L. v. p. 152.

except, Thou shalt not worship other Gods, and, Remember the Sabbath? whereas in fact he passed an encomium on it.

SECTION IX.

WHETHER ANY OF HIS PRECEPTS ARE UNREASONABLE.

SOME of our Lord's precepts have been objected to as harsh, and inconsistent with the good of individuals and of society. I shall begin with making remarks on such of this kind as occur in the sermon on the mount.

"I say [a] unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

The denunciation is addressed to all Christ's disciples. If the restriction, "without a cause," were omitted on the authority of a few manuscripts, Fathers, and ancient versions; still the context shews that the anger condemned must be implacable. The [b] injurious person, when reconciled to his brother, might offer an acceptable sacrifice. And there are vices which all naturally abhor; and which it may be the duty of some to reprehend with sharpness. Nay, we read that [c] indignation and [d] anger are attributed to our Lord himself. It is plain therefore that anger improper in its cause, its object, its manner, its season, or its duration, must here be censured. There are degrees of anger mentioned; and proportionable punishments are annexed. A disciple of Christ, guilty of sinful anger, is subject to a future punishment, corresponding to the temporal one which among the Jews was inflicted by *the* [e] *Judgment*. The Elders and Levites, who composed these municipal courts of judicature, punished the murderer with [f] death; probably by slaying him with the [g] sword, or by [h] hanging him on a tree. But anger bursting forth into words of [i] derision and contempt, into charges of emptiness and wickedness, exposes to a sentence like that awarded by *the* Great [k] *Council* at Jerusalem, which took cognizance of higher matters, such as [l] blasphemy against God and the law; ultimately [m] decided causes too difficult for the judges appointed in the several cities; and inflicted the more terrible death of [n] stoning. And anger still more unrestrained, so as to charge men with extreme [o] infatuation, or with [p] rebellion against God, the worst of all accusations, because so highly [q] criminal under the law, incurs a still greater degree of punishment, answering to a death by fire, to the horrid burning of human victims before the statue of Moloch in the [r] valley of Hinnom. Our Lord therefore asserts, agreeably to other parts of scripture, that [s] reviling, [t] hatred, variance, wrath, strife, shall exclude from the kingdom of heaven; and that these crimes shall be punished proportionably to their degrees of guilt. But, according to the tenour of the gospel covenant, sinful anger *unrepented of* is here supposed. For, on condition of repentance, all manner of sin and of [u] blasphemy, even if uttered against Christ himself, shall be forgiven unto men; except the crime of imputing our Lord's miracles to an evil spirit, which indeed excluded repentance, and betrayed an incurable malignity of heart. And we may observe that our Lord elsewhere uses general assertions, where the same restriction must be understood: as in the words, "Whosoever [w] shall deny me before men, him will I also deny before my Father who is in heaven." For it is plain, from the case of St. Peter, that hardened perseverance in such denials is meant.

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[a] Matt. v. 22. [b] ib. v. 23, 4. [c] Mark x. 14. [d] ib. iii. 5.

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[e] Deut. xvi. 18. xvii. 2. xxi. 2, 19. 2 Chron. xix. 5. The number of judges was seven. Jos. Ant. iv. viii. 4. B. J. xx. v.

[f] Numb. xxxv. 30, 31.

[g] 1 Kings xix. 10.

[h] Deut. xxi. 22.

[i] Some derive Raca from ריק *to be empty or vain*: and Castel translates the adjective from this verb by vanus, otiosus, ἀργὸς, nequam. See 2 Sam. vi. 20. Others think that its root is from רקק *to spit*: and then the adjective signifies, according to Castel, sputatilis, levis, abjectus, vilis, contemptus. Thus it exactly answers to κατάπτυστος.

[k] Luke xxii. 66. Acts vi. 12, 15.

[l] Matt. xxvi. 65, 6. Acts vi. 13.

[m] Deut. xvii. 8.

[n] Acts vii. 58. The municipal courts inflicted this punishment in case of idolatry. Deut. xvii. 2—7.

[o] Syr. translates μωρὲ by a word

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from ללל stultus evasit; fatuus, insipiens factus est. See also Syr. 1 Cor. iii. 19. where a word from the same root is used for *μωρία*. Thus Raca and *μωρὲ* may differ, as a charge of light and despicable conduct from that of habitual infatuation.

[p] It is the opinion of many learned men, that, instead of translating the Greek word *μωρὲ*, thou fool, the eastern word Moreh should be translated or retained. As מרה signifies *he rebelled* in the Hebrew and Chaldee, we may fairly presume that it once had this sense in the Hebrew Syriac.

[q] Deut. xvii. 2—7. Lev. xxiv. 16.

[r] Jer. vii. 31.

[s] 1 Cor. vi. 10.

[t] Gal. v. 20.

[u] Matt. xii. 31, 2.

[w] ib. x. 33.

There is another general precept charged with too much rigour. [x] "I say unto you, that whosoever looketh on a woman to desire her, hath already committed adultery with her in his heart." The words of the original, "in [y] order to desire her," denote giving full and unrestrained scope to evil thoughts and intentions. St. Peter describes some, who walked after the flesh, as having [z] eyes full of adultery, and which could not cease from sin. And all strict moralists decide to the same effect. [a] Cicero records an observation made by Pericles, that a grave magistrate should not only restrain his hands from acts of avarice and oppression, but his eyes from contemplating such objects as raise inordinate desire. And in another [b] place he asserts, that, if men deliberate whether they should knowingly commit a crime, there is guilt in the very doubt. There is also a well known determination of the [c] Roman Satyrist, that whoever meditates within himself any secret crime, contracts the guilt of committing it. Some have thought that our Lord's remark is confined to the intentional *adulterer:* and it is true that the [d] word used by him signifies adultery, strictly so called, throughout the New Testament and the Greek version of the Old: but still the reason of the assertion equally extends itself to the intentional *fornicator*. God, who sees the heart, will punish all such evil intentions as want nothing but opportunity to become actual crimes.

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[x] Matt. v. 28.

[y] πρὸς τὸ ἐπιθυμῆσαι αὐτῆς. So c. vi. 1. πρὸς τὸ θεαθῆναι αὐτοῖς, with the end and design of being seen by them. See also c. xiii. 30. xxiii. 5.

[z] 2 Pet. ii. 10, 14.

[a] Off. i. 40. Prætorem decet, non solum manus, sed etiam oculos, abstinentes habere.

[b] ib. iii. 8. Hoc quidem deliberantium genus pellatur e medio—qui deliberant utrum—se scientes scelere contaminent: in ipsa enim dubitatione facinus inest.

[c] Juv. xiii. 208. Scelus intra se tacitum qui cogitat ullum, Facti crimen habet. Add Cleanthes: poes. philos. H. Steph. p. 124.

Ὅστις ἐπιθυμῶν ἀνέχετ' αἰσχροῦ πράγματος,
Οὗτος ποιήσει τοῦτ', ἐὰν καιρὸν λάβῃ.

He whose desire can prompt a shameful act,
Will perpetrate it, when occasion offers.

It aptly follows: "And if thy right [e] *eye* offend thee, [lead thee to renounce my gospel, or to violate any religious or moral duty,] pluck it out, and cast it from thee: it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." In another place of this evangelist, our Lord says, "If thy hand or thy foot offend thee;" and more at large in St. Mark: "If thy hand offend thee, cut it off: it is better for thee to enter halt into life, than having two hands to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched," &c. This is a strong eastern manner of expressing that seductions to sin, and particularly stumbling blocks in the way of openly professing the gospel at that season, should be avoided at all events; and that the causes of guilt and apostacy should be removed, whatever favourite gratifications were foregone, whatever temporal evils were endured. As you would lose an eye or a limb to prevent a death by fire; so let every thing most dear be sacrificed to avoid eternal death.

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[d] ἐμοίχευσεν.

[e] Our Lord having mentioned *looking* on a woman, he immediately adds, and if thy right *eye* offend thee: whereas c. xviii. 8, 9. and Mark ix. 43—8. the *eye* is instanced after the *hand* and the *foot*.

It is plain that if the prohibition, [f] Swear not at all, were understood absolutely, the good of society would be much affected; as in important matters it would want the strongest human assurance, and the best human testimony, which derive their greatest force from a solemn appeal to God; and therefore our Lord restrains his command to ordinary [g] discourse; and opposes it to the unnecessary and ensnaring [h] oaths and vows so frequent among the Jews. He himself used the form of an oath, when he said, [i] *If* a sign [from heaven] shall be [now] given to this generation: and he affirmed his Messiahship with like solemnity, when the High priest [k] adjured him by the living God.

Difficulties have been also raised against the following precepts in this discourse: "I say unto you, that ye [l] resist not evil, [or, as some choose to render the word, the injurious person:] but whosoever shall smite thee on thy right cheek, turn to him the other also. Him that taketh away thy cloak, forbid not to take thy coat also. Whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. [m] Lend, hoping for nothing again. Of him that taketh away thy goods, [n] ask them not again. I say unto you, [o] Love your enemies: bless them that curse you; do good to them that hate you; and pray for them that despitefully use you, and persecute you. [p] Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. [q] Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. [r] Take no thought for the morrow: for the morrow shall take thought for the things of itself."

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[f] Matt. v. 34.

[g] ib. v. 37. Comp. Matt. xxii. 15. Col. iv. 6.

[h] Matt. v. 33.

[i] Mark viii. 12. Comp. Heb. 4. 3: 2 Sam. iii. 35. So do God to me and more also, if, &c.

[k] Matt. xxvi. 63, 4

[l] Matt. v. 39—42. Luke vi. 29, 30.

Many have attempted to shew that, with proper limitations, every one of these precepts obliges *all* Christians at *all* times. To this purpose it may be said that, by a strong particular [s] instance proverbially applied, our Lord teaches a general lesson of meekness and patience under moderate and private injuries, in opposition to a revengeful sense and rigorous retaliation of every wrong; that our Lord fulfilled his own precept when he calmly [t] reproved the officer who smote him while he stood before the High priest; and that every Christian will fulfil it, who, when he is injured, makes reason the rule of his conduct, not [u] rendering evil for evil unto any man from a vindictive spirit, and mitigating the punishment, as far as he is able, when, from the circumstances of the case, it is expedient to restrain the injurious, and to deter others by their example: That, in some matters not of great consequence, we should rather [w] suffer wrong than angrily repel it, rather depart from our legal right than persist in litigious contention: That there were cases of unreasonable treatment in which [x] patience and submission ought to be shewn, and violence ought not to be returned for violence; particularly in the [x] case, which often occurred at that time, of being compelled to attend public messengers: That, in general, [y] liberality should be exercised towards men; and that Christians should [y] lend to the honest and industrious, as far as their duty to themselves and their families enables them; and in unusually compassionate cases, or such as usually occur, provided the loss be of small account, even hoping for nothing again: That the [z] love of our enemies is not such a love of affection as *must* rest on its proper object; nor such an indiscriminate regard to men as would confound all distinctions of character, and would be inconsistent with our natural sense of right and wrong and of moral beauty and deformity; but consists in such actions as affection commonly dictates, and all can perform, in blessing them, praying for them, and "doing good [a] offices to them, especially of common humanity:" That we should not be careful to [b] lay up unnecessary and abundant treasures on earth, so as to set our [c] heart on them, and [d] enslave ourselves to them:

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[m] Luke vi. 35. [n] Luke vi. 30. [o] Matt. v. 44. and p.p.
[p] Matt. vi. 19. [q] ib. 25. [r] ib. 34. [s] Matt. v. 39. Luke vi. 29.
[t] John xviii. 23. [u] 1 Pet. iii. 9.

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[w] Matt. v. 40. Luke vi. 29. [x] Luke vi. 30. Matt. v. 41. [y] Matt. v. 42. [z] ib. 44. [a] Tillotson Serm. on Matt. v. 44. fol. 393. [b] Matt. vi. 19. [c] ib. 21. [d] ib. 24.

and, That we should not be [e] anxiously solicitous for our present and future worldly subsistence, so as to imbitter life, and to make this solicitude an addition to our daily and unavoidable [f] evils.

But most of the precepts now referred to seem to admit of a more easy explanation. Immediately before the divine lesson which contains them was delivered, our Lord had selected his twelve apostles from a great [g] number of other disciples; and when he had seated himself on the side of a mountain, [h] *his disciples* came near unto him. And he lifted up his eyes on [i] *his disciples*, and began to teach them in the [k] hearing of the multitude. We must next observe in what capacity the disciples were sometimes addressed. They were addressed as men to be [l] reviled and persecuted and every way falsely accused, like the prophets before them; as professors and propagators of a new religion, who were the [m] salt of the earth, the light of the world, and like a city set on an eminence: as great in the kingdom of heaven, on condition of doing and [n] *teaching* Christ's commandments: as [o] guides to others: as obliged to be prudent in dispensing [p] instruction and reproof: as [q] prophets, and workers of miracles, in the name of Christ. It *must* be allowed that a peculiar conduct might be required of such, on account of their singular circumstances at that period. It became such to display the power of religion by the most perfect acquiescence under those [r] personal injuries, and [s] temporal losses, which they would often endure on a religious account; when judicially spoiled of their goods, gladly to [t] suffer still further injustice for the name of Jesus; and, when customary acts of oppression occurred, to shew mildness instead of reluctance; so as, after a [u] *compelled* assistance, to give a *voluntary* one to the oppressor, instead of resenting the wrong. Such might well be exhorted to [w] unbounded liberality; and to [x] lending, not only without usury, as Moses directed, but without hope of receiving any thing again. Though [y] love of our enemies, as modified by Christ, is a duty at all times, yet it was peculiarly fit to inculcate it on such; when the profession of Christianity exposed them to hatred, curses, despiteful usage, and the fiercest persecution. The ministry of such would have been obstructed by attention to [z] gain: having [a] received freely, they were to give freely: and if any thought that the gifts of God could be purchased by money, the dispensers of them were to say with St. Peter, [b] Thy money perish with thee. Such also might well be exhorted to take no [c] care for food or raiment, and to make no solicitous provision for the morrow. The [d] labourer was worthy of his hire; and had a special assurance of God's protection: [e] Seek ye first the kingdom of God and his righteousness; and all these things, which your heavenly Father knoweth that ye have [f] *need* of, shall be added unto you." Whatever disciple of Christ, at that time and in those circumstances, literally obeyed these precepts, [g] built his house on a rock : his hope rested on the sure foundation of God's veracity and power.

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[e] Matt. vi. 25—34. [f] ib. v. 34. [g] Luke vi. 17. [h] Matt. v. 1. [i] Luke vi. 20. [k] Matt. vii. 28. Luke vii. 1. [l] Matt. v. 11, 12. [m] ib. 13, 14. [n] ib. 19. [o] Luke vi. 39. [p] Matt. v. 12. vii. 6. [q] ib. 22.

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[r] Matt. v. 39. [s] Luke vi 30. [t] Matt. v. 40. [u] ib. 41. [w] ib. 42. [x] Luke vi. 35. [y] Matt. v. 44. [z] Matt. vi. 19. [a] ib. x. 8. [b] Acts viii. 20. [c] Matt. vi. 25, 34. [d] Luke x. 7. [e] Matt. vi. 33.

In another of our Lord's discourses, somewhat later in point of time, one of these precepts is repeated. "[h] Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." And again : "Seek not what ye shall eat or what ye shall drink : and [i] live not in careful suspense." Our Lord adds this further injunction : "[k] Sell that ye have, and give alms :" and he enforces it with the same [l] reasons which he had formerly assigned for not laying up treasures on earth. the superior nature of heavenly treasures, and the danger lest earthly ones should engross our affections. But as this latter precept must be restrained to those particular times, we have a proof that the other commands naturally admit of the same restriction. Agreeably to this sense, we again find the promise of a special [m] protection, and that the whole discourse is directed to our Lord's [n] disciples, his friends, his little flock, those whose apology the Holy Spirit was to dictate when they were brought before synagogues and magistrates for preaching the gospel, and whose lives would be so exposed to danger on this account, that it was necessary to arm them against the fear of those [o] who killed the body.

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[f] Matt. vi. 32. If men have *need* of these things, in the common course of human affairs they must use the natural means to procure them, such as economy, foresight, diligence.

[g] Matt. vii. 24.

[h] Luke xii. 22.

[i] ib. 29. See the marginal rendering.

[k] ib. 33.

[l] Comp. Matt vi. 20, 21. Luke xii. 33, 34.

[m] Luke xii. 31.

[n] ib. 1, 4, 11, 12, 32.

It must be very carefully observed that our Lord's address to the people at large is different: "[p] Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Dr. Clarke in his discourse on the words, "[q]Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" observes, "that there was a particular time, and there were particular persons, when and to whom, and when and to whom only, this precept was given in its literal and strict sense. Our Saviour sent forth his apostles to preach the gospel from city to city, in such a manner as was altogether inconsistent with their attending to any worldly affairs. Accordingly he invested them with miraculous powers, and promised to afford them a miraculous support. And suitable to the circumstances of such a mission were the precepts he gave them to observe therein. Luke xii. 33. Matt. x. 8. In like manner the words of the text, considered as spoken to the apostles, during their preaching from one city to another, may well be understood [r] literally."

So also Tillotson quotes Matt. vi. 25, 26, 28. and says, "This discourse of our Saviour's was not intended for a general and standing rule to all Christians; but only designed for his disciples, to take

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[o] Luke xii. 4. [p] Comp. v. 15. with v. 22. [q] Matt. vi. 31, 32.
[r] Serm. clix. p. 283. fol.

them off from all care about the things of this life, that they might attend upon his person, and wholly give themselves up to that work to which he had [s] called them.

Blair [t] combats the Archbishop's exposition as "an odd and dangerous opinion," and as "opening a great gap," "as if there were any part of this sermon not binding upon all private Christians as such."

This useful author has turned the current of most expositors his own way: and I agree with him in asserting that throughout our Lord's discourse [u] pastors were not instructed in opposition to laymen, nor the Twelve [w] in opposition to the other disciples: but that the followers of Christ were taught in opposition to [x] heathens, hypocrites, Scribes, and Pharisees. However, they were followers of Christ at a *particular time*, and in *peculiar circumstances.* From many of these the Seventy were to be selected; and many of these were to receive the Spirit after Christ's ascension, and to become teachers of his religion. Some duties therefore might reasonably be required of *them*, which are not incumbent on Christians in all ages of the church: and it has been clearly shewn that a precept does not bind always, [y] because our Lord enjoined it to his disciples. As to the particular passage interpreted by the Archbishop, it is true that the [z] original word sometimes signifies to be [a] excessively careful: but it is also true that it is used in a [b] good sense: and it will remain to be well considered whether, Matt. vi. 31, 34. there be not too strict a prohibition, and whether, Matt. vi. 33. there be not too large a promise, for Christians at all times. Reason will sufficiently mark the distinction between temporary and perpetual rules of conduct contained in the Scriptures. And it is much safer to admit such distinctions, than to encourage enthusiastic expectations and practice, and to represent the gospel as advancing doctrines contrary to common sense and to common experience.

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[s] Serm. xxxvi. v. 1. fol. on Luke xii. 15. p. 255.

[t] Discourses on the Sermon on the mount, by James Blair, 4 vol. See vol. 1. p. 96. 100.

[u] p. 95.

[w] p. 84.

[x] p. 95.

[y] See the observations on Luke xii. 33. p. 34.

[z] *μεριμναν.*

But lessons delivered by our Lord in some other of his discourses have likewise been considered as hard sayings.

If the solemn assertion, "I say unto you that [c] every idle word that men shall speak, they shall give account thereof in the day of judgment," were understood of inadvertent and superfluous words, it would be impossible to converse innocently. But the context shews that they are such as an evil man brings out of the evil treasure of his heart: they are opposed to such prudent and profitable conversation as will justify at the last day; and men must give an account of them in the sense of being condemned for them. By *idle* words therefore are meant false or evil words; as [d] *unfruitful* works signify such as are destructive. And this mode of using terms which have a softer import, and of expressing less than is meant, is a common figure in all languages.

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[a] Phil. iv. 6. [b] 1 Cor. vii. 32. 2 Cor. xi. 28. Phil. ii. 20. [c] Matt. xii. 36. [d] Eph. v. 11. Ἀργὸς is ἀεργὸς, ab opere cessans, otiosus; and may as easily signify what tends to a bad purpose, as ἄκαρπος, what tends to mischief. So Heb. xiii. 17. ἀλυσιτελὲς, unprofitable, is *dangerous*. Matt. xxv. 30. ἀχρεῖος is *evil*: see *v*. 26. So Eph. v. 4. τὰ

It should be observed that the following words are a parable: "[e] When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours: lest they also bid thee again, and a recompense be made. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." The passage immediately preceding, and which is remarkably analogous to this, is called a parable: "[f] When thou art bidden of any man to a marriage feast, sit not down in the highest room," &c. and the introductory words to the place under consideration, "Then said he also to him that bade him," intimate that the parabolical style is continued. It must likewise be remarked that another parable instantly succeeds. Our Lord therefore may be understood as saying, Let your beneficence be free and disinterested: let your conduct resemble preparing a table for the poor, who can make no return; and not for the rich, who can make an ample one.

After having thus settled the meaning of the passage, I found the following remark in [g] Leland's view of the Deistical writers: "[h] Chubb interprets

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ʼȣκ ἀνήκοντα signifies which are highly *unbecoming* and *sinful*. So ריק p. 26. is vacuus and nequam. [e] Luke xiv. 12—14. [f] Luke. xiv. 7—10. [g] i. 327, Lond. 1754. [h] Posthumous Works, i. 24. See Bishop Law's Considerations, &c. p. 311. ed. 5.

what our Lord saith in a *parabolical* way, Luke xiv. 12, 13. concerning inviting the poor, the blind, and the lame, (and which, as may be gathered from the context, by comparing *v.* 7, &c. was designed to rebuke the vanity of expensive and ostentatious entertainments, whilst the poor and indigent were neglected,) as if it were his intention that all Christians should deny themselves the pleasure of entertaining or being entertained by friends, relations, and those of their own rank, and were to confine themselves wholly to the company, conversation, and friendship of the poor, the maimed, the lame, and the blind. Though it is very evident, from his own practice, that our Lord was far from discouraging an agreeable intercourse and conversation among friends, and the offices and entertainment of social life." When our Lord says, "[i] Labour not for the meat which perisheth, but for that which endureth unto everlasting life," his meaning is, that the Jews were not to labour so much for their temporal subsistence as for their eternal well being.

As multitudes attended our Lord on his way to Jerusalem, he turned and said to them: "If [k] any man come to me, and *hate* not his father, and mother, and wife, and children, yea, and his own life also, he cannot be my disciple." He had before told his immediate followers, "[l] He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me." And he had likewise said to all his disciples, "If [m] any man will come after me, let him deny himself, and take up his cross daily, and follow me." By [n] *hating* our Lord does not mean the passion of the mind so called, but an inferior consideration and regard; such a forsaking of the nearest relations, and such an exposing of life to the rage of persecution, as resembled *the effects* of hatred. All must perceive that this sacrifice of worldly connections, this severe self denial, and daily danger of death, were peculiar to the times when the rancour of the Jews and heathens was so hot against the first preachers of the gospel.

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[i] John vi. 27. The degree of comparison is sometimes thus expressed in the Hebrew language. Jer. vii. 22, 23. Hos. vi. 6. See 1 Cor. i. 17. and Bishop Pearce's note: who quotes John xii. 44. 1 Cor. x. 24. Eph. vi. 12. Col. iii. 2. and many other places.

[k] Luke xiv. 26, 27.

[l] Matt. x. 37.

When our Lord said to the [o] young man, who had kept the law from his youth and asked what he yet wanted, "[p] One thing thou wantest; if thou wilt be perfect, go, sell all that thou hast, and distribute to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow me;" the words refer to the greatest perfection that could be attained while Christ was on earth, which consisted in attending his person, in preaching the gospel with an entire reliance on Providence for daily subsistence, and in readily laying down life itself for the truth. And when the young man departed sorrowful, because he had civil [q] authority and great possessions, our Lord went on to observe how difficult it was for the rich, or, as he explained himself, for those who [r] trusted in riches, to become his disciples at a time when belief in him so essentially affected men in their secular concerns: nay, he compared this difficulty to a natural impossibility, if human means only were considered. God, however, was able to effect their conversion, by the illustrious evidence to the gospel which from time to time he would vouchsafe.

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[m] Luke ix. 23.

[n] שנא de amore dicitur paulo remissiore. Gen. xxix. 30, 31. Mal. i. 2, 3. Castelli Lex.

[o] Matt. xix. 20.

[p] ib. 21. and p. p.

[q] Luke xviii. 18.

When our Lord girded himself, washed the feet of his disciples, and gave them this exhortation, "If I, [s] your Lord and Master, have washed *your* feet, *ye* also ought to wash one another's feet;" his action derived its particular propriety from eastern customs, and his precept, though immediately addressed to the apostles, was designed to teach all his disciples in general lowliness and condescension to their fellow creatures: agreeably to his admonition in another place, "[t] Whosoever will be great among *you*, let him be your minister; and whosoever will be chief among *you*, let him be your servant:" which is in like manner addressed to the Twelve with peculiar pertinency; and the truth conveyed by it, "He that humbleth himself shall be exalted," will be verified among all Christians both in this world and the next.

I have only one observation more to suggest on this topic of unreasonable commands. When our Lord, at the last paschal supper, gave this advice to his disciples, "[u] Now, he that hath a purse let him take it, and likewise his scrip: and he that hath no sword, let him sell his upper garment, and buy one;" he meant to signify that distress and danger approached, and that it behoved each of them to provide for his subsistence and safety in such a way as prudence directed. In their circumstances men usually procured swords: and therefore he expressed their situation by saying, that, in the common course of human affairs, such weapons would be considered as necessary. The disciples mistook the tendency of his words, when they answered, "Behold, here are two swords:" with which they were probably furnished for security on their journey either [x] from robbers or wild beasts. Our Lord replied, "It is enough:" intimating that the Apostles were not to understand him as requiring that they should employ force in his defence or their own: and this he plainly declared when he immediately subjoined that his being numbered among the transgressors must needs be accomplished in him, and also when he commanded Peter to [y] sheath the sword which he had rashly drawn, with this remarkable admonition, that "all who take the sword should perish by the sword."

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[r] Mark x. 24. [s] John xiii. 14. [t] Matt. xx. 26, 27. [u] Luke xxii. 36.

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[x] Grot. in loc.

[y] Matt. xxvi. 52. Chubb, in his posthumous Works, v. I. 9—26. has objected to most of the precepts here explained: particularly to Matt. v. 34——7, 39, 44, 45. vi. 19—28, 34. xix. 21—24. Luke xiv. 12, 13. xxii. 35, 36. And Bolingbroke says: "Of the second sort [directed more immediately to Christ's disciples] are certain duties enjoined in this sermon, and in other parts of the gospel, which seem fit enough for a religious sect, or order of men like the Essenians, but are by no means practicable in the general society of mankind. To resist no injury, to take no care for the morrow, to neglect providing for the common necessaries of life, and to sell all to

SECTION X.

WHETHER HIS TEACHING IS DEFECTIVE.

IN the compass of Christ's instructions we find a great variety of duties explicitly taught or plainly implied. Some of his precepts are very comprehensive: as "Thou[a] shalt love thy neighbour as thyself: [b] Whatsoever ye would that men should do unto you, do ye even so unto them: [c] Render unto Cesar the things which are Cesar's; and unto God the things which are God's." But what the evangelists have recorded of his public preaching may rather be called a specimen of the manner in which he taught, than a full detail of all his admirable lessons. It must also be considered that our Lord promised to shew the Apostles [d] plainly of the Father, after his departure from them; and that the Holy Spirit was to guide them into [e] all truth, particularly into such as their prejudices could not [f] bear till their minds were gradually enlightened. So that our Lord's ministry was not the whole of the gospel dispensation; but only an introductory part.

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follow Christ, might be properly exacted from those who were his companions, and his disciples in a stricter sense, like the scholars of Pythagoras, admitted within the curtain; but reason and experience both shew that, considered as general duties, they are impracticable, inconsistent with natural instinct, as well as law, and quite destructive of Society." Works, 4to. v. iv. 300.

[a] Matt. xix. 19. [b] ib. vii. 12. [c] ib. xxii. 21. [d] John xvi. 25. [e] ib. 13. [f] ib. 12.

I shall add, though it is a digression from my immediate subject, that the inspired teachers of Christianity not only consider the moral part of the Old Testament as obligatory on all, but also presuppose the law of reason, and build on it as a foundation. They do not prove certain actions to be virtuous or vicious; but mention them as previously known to be such, and as accordingly approved or condemned by our [g] conscience. With regard to religious duties, no defect in them has been alleged. And if they do not distinctly recount, and formally enjoin, every moral, political and domestic duty, let reason distribute the general precepts or prohibitions of revelation into all their particulars, let it shew the analogy of one case to another, let it even supply whatever omissions can be discovered: for it extends to all the various parts of human duty, whereas many are foreign to the proper business of revelation; it is our primary law, of perpetual and universal obligation. The sacred writings have their due excellence and perfection, if they abound in the most important, religious and moral truths, and if they incidentally teach political and social duties; furnishing the outline of these latter subjects, without filling up the parts. The omissions imputed to them are easily supplied by reason, and can only be forcibly objected to books of strict method and system; not to teachers who choose a [h] different manner of delivering their precepts, the propriety of which I shall illustrate in its proper place.

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[g] Rom. ii. 15. [h] See c. ii. sect. 1.

The following are some of the general passages which occur in the epistolary parts of the New Testament. St. Paul says, "If there be [i] *any* virtue, if there be *any* praise, think on these things." Again: "The law is made—for the ungodly and for sinners—for liars, for perjured persons; and if there be *any other* [k] *thing* that is contrary to sound doctrine." And St. John advances this general assertion, that "sin [l] is the transgression of the law."

As to particular omissions, it has been objected that Christianity does not recommend patriotism. But, besides the general answer already suggested, it may be said that Christ himself afforded an example of it by the [m] affectionate regard which he expressed for Jerusalem, and by shedding tears at the foresight of its desolation; and that the Apostle Paul was a follower of Christ in this as in other respects, and declared his readiness to [n] suffer temporal destruction for the sake of his brethren, and kinsmen according to the flesh. It may further be replied that universal benevolence comprehends patriotism; and that, the closer the [o] tie is, whether religious or social, corresponding duties are proportionably required of us: that the most splendid acts of patriotism are among Christian virtues; a [p] disinterested regard for others, and a readiness even to die for them when the importance of the case requires it: and that enjoining patriotism in direct terms would have been recommending a duty which, in one sense of it, men at that time were already disposed to practise in excess; which would have encouraged Roman ambition, and the narrow attachment of the Jews to their own country; and would have tended to restrict benevolence, instead of enlarging it. He who loves his relations, his friends, and his neighbours in the Christian sense of the word, must love his country; unless we mean by loving our country the love of its political constitution. And how could this be enjoined to the Romans, who lived under a despotic form of government; or to the Jews, whose polity was soon to be done away? It should also be considered that "whatsoever things were written aforetime were written for our learning;" and therefore that Christians may be referred to the patriotic * magnanimity of Moses, to [q] Elisha's regard for the distresses and deliverance of his country, to [r] Jeremiah's pathetic lamentations over Jerusalem, to Nehemiah's "[s] zeal for the public," and to those remarkable words of the Hebrew poet, "[t] Pray for the peace of Jerusalem; they shall prosper that *love* thee."

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[i] Phil. iv. 8. [k] 1 Tim. i. 9, 10. [l] 1 epist. iii. 4. [m] Luke xiii. 34. xix. 41, 2. [n] Rom. ix. 3. [o] Gal. vi. 10. 1 Tim. v. 8. [p] 1 Cor. x. 24. xiii. 5. 1 John iii. 16.

The omission of friendship among Christian duties has furnished another objection. But there are passages in which it is supposed to [u] exist among men; and it has very clearly the sanction of our [w] Lord's example. When our Lord says, Ye are my *friends*, if ye do whatsoever I command you; and when he is represented as loving Lazarus and St. John; in these passages, if not in some others, the idea rises above that of "an [x] acquaintance, or kinsman, or relative, of the same family, fortune or sect." It is certain that no soil is so well prepared for "that [y] peculiar relation which is formed by a consent and harmony of minds, by mutual esteem, and reciprocal tenderness and affection," as the heart in which Christian virtues flourish; and particularly that benevolence which Bishop Taylor nobly calls "[z] friendship to *all* the world, friendship expanded like the face of the sun, when it mounts above the eastern hills." In the Old Testament, Moses speaks of a [a] friend who is as a man's own soul; we have a striking [b] example of friendship in the history of Jonathan and David; and in the book of Proverbs mention is made of a [c] friend who loveth at all times. We see by these instances that human nature is not one thing in the scriptures; and another thing in fact, or in the gravest and best ancient or modern moralists. Besides, as friendship is a connection which many may not be able to form, and therefore is not a general duty, if indeed it can be called a duty incumbent on any, it has been doubted whether it could properly be made the subject of a direct precept by a divine lawgiver.

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* Exod. xxxii. 10—13, 32.

[q] 2 Kings viii. 11, 12. xiii. 18, 19.

[r] Lament. ii. 11. iii. 48.

[s] c. v. 18, 19. See Shaft. charact. i. 99, ed. 1711.

[t] Ps. cxxii. 6.

[u] Luke xi. 6. xiv. 12. John xv. 13—15. Acts x. 24. 3 John 14.

[w] John xi. 5, 11, 36. xiii. 23.

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[x] Bishop Taylor in Shaftesbury, ubi supr. thinks that the writers of the New Testament always used φίλος in this limited sense. [y] Shaftesbury's definition: ubi supr. [z] ubi supr. [a] Deut. xiii. 6. [b] 1 Sam. xviii. 1, 3. xix. 2. 2 Sam. i. 26. [c] c. xvii. 17.

It is also [d] objected, that rules of civil policy are not to be found in the New Testament. But the duty of governors is obliquely regulated, when it is observed that they [e] are not a terror to good works but to the evil; that they are the ministers of God for good; that they who do good shall have praise of them; and that they are [f] sent by the Sovereign Lord for the punishment of evil doers, and for the praise of them that do well. And the duty of subjects is directly and repeatedly enjoined. In St. Paul's language, they should [g] pray for kings and all that are in authority; they should be [h] subject to the higher powers as the ordinance of God, and not only through motives of fear but of conscience; and should render tribute, custom, fear, and honour, where they are respectively due. In St. Peter's language, they should be afraid to [i] speak evil of dignities: they should [k] submit themselves to the king, and to governors, for the Lord's sake: for so is the will of God: they should both fear God, and honour the king. There occurs one limitation to the duty of civil submission: [l] We ought to obey God rather than men. But reason, and nature, and particular forms of government instituted by men, may introduce more limitations. Children are commanded to obey their parents, and servants their masters, [m] in *all* things: that is, in all things reasonable and honest, not in matters of an impious or immoral nature. But if these precepts are not to be understood strictly, much less are those above referred to, which are less strongly worded: "Let every soul be subject to the higher powers: Whosoever resisteth the power, resisteth the ordinance of God: Submit yourselves to every ordinance of man for the Lord's sake." It is the manner of moral writers, and very remarkably so of the eastern ones, to deliver rules true for the most part, though not universally; and to leave the restrictions of them to the understandings and feelings of [n] mankind.

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[d] See S. Jenyns's View of the Internal Evidences of Christianity, p. 53.
[e] Rom. xiii. 3, 4.
[f] 1 Pet. ii. 14.
[g] 1 Tim. ii. 1, 2.
[h] Rom. xiii. 1, 2, 5, 7.
[i] 2 Pet. ii. 10.
[k] 1 Pet. ii. 13—17.
[l] Acts v. 29.
[m] Col. iii. 20, 22.

It may be observed that the virtue of gratitude is no where expressly taught in the New Testament. But this amiable act of justice to benefactors is both recommended by example, and is supposed to be dictated by the human heart. Our Lord [o] praised Mary's respectful piety in anointing his feet, and declared that the fame of it should be as extensive as the propagation of the gospel: and St. Paul strongly [p] expresses his sense of benefits conferred on him by the Philippians. Doing [q] good to those who do good to us is an inferior part of Christian morality: it is considered as an obvious truth that the debtor to whom most had been remitted would love most: and St. Paul enforced his humane request to Philemon by suggesting with much delicacy, the motive [s] of gratitude among other reasons for granting it. We must also recollect that ingratitude is mentioned with implied [t] censure, and with [u] wonder, by our Lord; and that St. Paul ranks it among the most aggravated [w] crimes.

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[n] Hence we see that Lord Bolingbroke has as little reason to ascribe the doctrine of passive obedience to St. Paul, as that of absolute predestination. Works 4to. v. iv. p. 331. See also Gibbon's learned and elegant history: v. ii. p. 187, 4to. 2d. ed. where the author places among the evangelic virtues that passive and irresisting obedience which bows under the yoke of authority, or even oppression. The curious reader will find this objection considered and confuted in Hoadly's Measures of Submission, &c. Defence of the Sermon, p. 31, and Obj. 17, p. 72. Works, fol. 2d. vol.

[o] Matt. xxvi. 10, 13, and p. p.

[p] Phil. iv. 15—18.

[q] Luke vi. 33.

It may also be urged that the religion of Christ contains no direct prohibition of self murder. But we may justly reply that it is comprehended in the general precept, [x] Thou shalt not kill: and that wherever Christianity teaches an over ruling Providence, wherever it exhorts to [y] resignation and [z] patience, wherever it proposes a precept or an example of [a] enduring to the end, wherever it asserts that we are the [b] servants of God or of Christ, that we are [c] bought with a price, that we are not our own, that our body and spirit are God's, it furnishes arguments against this crime. But remarks of this kind, where well founded, only prove that Christianity is not a system of morals explicitly comprehending every duty: to which it no where makes pretension.

It has also been advanced by an ingenious writer that the Christian law is silent on the subject of [d] active courage. But fortitude in general is enjoined or

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[r] Luke vii. 41—3. [s] Philem. 19. [t] Luke vi. 35. [u] ib. xvii. 17, 18. [w] 2 Tim. iii. 2. [x] Matt. xix. 18. [y] Matt. xxvi. 39. and p. p. [z] Rom. xii. 12. James i. 3, 4. 1 Pet. ii. 20. 2 Pet. i. 6. [a] Heb. xii. 1, 2, 3. [b] Rom. vi. 22. 1 Cor. vii. 22. Eph. vi. 6. 1 Pet. ii. 16. Rev. vii. 3. xix. 2. [c] 1 Cor. vi. 19, 20. vii. 23. [d] Jenyns's View, ubi supr.

described in the following terms: "[e] Fear not them who kill the body: be [f] ye steadfast, unmoveable: quit [g] ye like men, be strong: who [h] shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? Nay, in all these things we are more than conquerors, through him that loved us." Resistance is not forbidden in extraordinary cases: and it may be necessary to exert the quality of personal valour on such occasions. It is certain that it cannot be founded on firmer principles than such as the gospel furnishes; an unshaken adherence to duty, a contempt of death for the benefit of mankind, a submission to God's will, and a reliance on his [i] Providence and future favour. But Christianity has as little to do with directly commanding and precisely regulating qualities of this kind, as with determining the lawfulness of usury or of war, what crimes shall be capital, what is the best form of civil government, and many other matters of a like nature.

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[e] Matt. x. 28. [f] 1 Cor. xv. 58. [g] xvi. 13. [h] Rom. viii. 35, &c. [i] Luke xii. 7. Matt. x. 31.

SECTION XI.

OF THE OBLIGATION, MOTIVES, AND MEANS TO THE PRACTICE OF THEIR DUTY, WHICH OUR LORD AFFORDS HIS FOLLOWERS.

ALL that our Lord advances is resolved by him into the will and authority of God. "He [a] that despiseth me, despiseth him that sent me." "[b] Whatsoever I speak, as the Father hath said unto me so I speak." The will of God, externally declared, is a sufficient ground of moral obligation to all his creatures; because an all wise and absolutely perfect being can only will what is right. A clear perception of duty must likewise induce an obligation on every intelligent being: for God has so framed all such that they are "a [c] law to themselves:" and thus binding them to a particular mode of conduct is ultimately God's act and will, made known in a different manner. Our Lord refers to this principle in human nature when he says, "[d] Yea and why even of yourselves judge ye not what is right?" However, it is necessary to observe that God does not *arbitrarily* oblige to any matter of duty; but his wisdom and will are originally and invariably determined by *antecedent fitness*.

But our Lord not only convinces our reason that we ought to obey him: he likewise influences our will and affections by motives excellently adapted to our nature. He animates us to acts of benevolence by proposing to our imitation the [e] example of God himself: he exhorts us to follow his own [f] example in acts of meekness and lowliness. He leads us to grateful obedience by exhibiting to us both the wonders [g] of God's love, and his own no less astonishing [h] acts of love in assuming our nature and laying down his life for us. And he gives us a most affecting inducement to observe his laws when he says, "Ye are [i] my friends, if ye do whatsoever I command you." He has also unveiled to us the future world; and [k] assured the righteous of everlasting life, and the wicked of everlasting punishment. He has graciously addressed himself to our imagination and senses on this subject; has [l] circumstantially described the awful scene; has taught men that he will confess or deny them in the presence of the [m] angels and of his heavenly Father; and even that he will reward their benevolent actions, and punish their malevolent ones, as if he [n] himself had been their immediate object.

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[a] Luke x. 16.
[b] John xii. 50.
[c] Rom. ii. 14.
[d] Luke xii. 57.

The means of performing our duty which Christ has granted us come next to be considered. The ordinance of baptism reminds such as are able to reflect on it of their covenant with God, of [o] dying to sin, of having their hearts [p] sprinkled from an evil conscience. The institution of eating bread and drinking wine, in remembrance of Christ's body broken and of his blood shed for us, assists reflection, like the former positive rite, by presenting sensible images; and leads us to be duly affected by all that our legislator and benefactor taught and did and suffered. Christ has also assured us that our heavenly Father will [q] give the Holy Spirit *to them that ask him*, without any limitation of time: and he thus expresses the same truth figuratively; "Every branch in me that beareth fruit, my Father [r] pruneth, that it may bring forth more fruit." Christ has also left us God's [s] sanctifying word of truth; the words of [t] eternal life spoken by himself, and dictated by that Spirit which he imparted to his disciples: whence may be learnt the most effectual means, and, I believe, all the means of attaining piety and virtue, and of avoiding every kind of moral evil.

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[e] Matt. v. 45, 48. Luke vi. 36. [f] Matt. xi. 29. John xiii. 15. [g] John iii. 16. [h] John iii. 13. xv. 13. [i] ib. xv. 14. [k] Matt. xxv. 46. [l] ib. 31, &c. John v. 28, 29. [m] Luke xii. 8, 9. Matt. x. 32, 33. [n] Matt. xxv. 40, 45. [o] Rom. vi. 4. [p] Heb. x. 22. 1 Pet. iii. 21.

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[q] Luke xi. 13. [r] John xv. 2. [s] John xvii. 17. [t] ib. vi. 68.

SECTION XII.

OF THE ARGUMENT FOR CHRIST'S DIVINE MISSION FROM THE NATURE OF HIS INSTRUCTIONS.

THE agreeableness of Christ's doctrines and precepts to the attributes of God, and to the reason of mankind, constitutes what is called the *internal* evidence for the reality of his divine mission: and this evidence is much corroborated by the consideration that, in the midst of a people addicted to ceremonial observances, the preeminence is strongly given to a pure and spiritual worship of the Deity, and to actions of moral obligation. But as it may not exceed the powers of the human mind, especially with the assistance of the Hebrew Scriptures, to frame a rational system of religion and morality, the very superior excellence of what our Lord taught affords only a strong presumption, and not a decisive proof, that he was an embassador of the most High God. The certainty of his heavenly mission is established by *external* evidence of the most satisfactory kind.

The argument for Christianity, arising from the nature and tendency of its doctrinal and preceptive parts, will appear in the strongest light to those who best understand the books which contain them; and it will always be impaired in proportion as unscriptural notions of them prevail. Misrepresentations of them obstructed the reception of the gospel among mankind in general, and especially among philosophical and thinking men. It is rightly presumed that a religion which claims God for its author must be suitable to our just conceptions of him, and to the nature and circumstances of those for whom it is designed: that there can be no contradiction or inconsistency in God's proceedings: and that he cannot set his seal to what would disprove any of his perfections, or give a subsequent revealed law repugnant to a prior natural law. When therefore unreasonable doctrines are imputed to Christianity, there are many who, instead of carefully examining what ground there is for such an imputation, will reject the religion in the gross, notwithstanding the strength of its external proofs when duly examined. But prepossess men in favour of Christianity as agreeable to reason in every respect, in its new discoveries as well as its republications; in other words, give them a scriptural representation of it, and you dispose them to admit the evidence of miracles and prophecies; and to argue with rational Christians, that the subject matter of Christ's religion can both be defended on its own proper footing, and likewise appears to be true because it ultimately derives its origin from the God of truth.

CHAPTER II.

OF THE MANNER IN WHICH OUR LORD TAUGHT.

SECTION I.

OF THE AUTHORITY WITH WHICH HE SPAKE.

OUR Lord's religious and moral lessons are not inferred from a train of reasoning, nor systematically arranged; but they are suited to the capacity of mankind in general, and are delivered with a majesty becoming a heavenly messenger. They are likewise transmitted to us in a manner most likely to gain attention, and to make a deep and lasting impression: for they are divine commands, comprised in a narrow compass, interwoven with an affecting history, exemplified by a perfect life, and enforced by the most powerful motives. The form, "I say [a] unto you," so often repeated in the discourse on the mount, where our Lord's decision is opposed to that of Moses himself, and those solemn admonitions, "[b] Take heed how ye hear," "[c] He that hath ears to hear, let him hear," shew a consciousness of the high character with which he was invested. His general manner impressed his hearers with awe and

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[a] Matt. v. 22, 28, 32, 34, 44. [b] Luke viii. 18. [c] Matt. xi. 15. xiii. 9, and p. p.

Δεῦρό νυν, ὦτά μοι, καθαρὰς ἀκοάς τε, πετάσσας.
Come, open now your ears, and your pure hearing.
Orpheus. poes phil. H. Steph. 96.

[d] astonishment; and was one circumstance which extorted a confession from the officers sent to apprehend him, that "never [e] man spake like him."

I have [f] already mentioned some of the magnificent expressions which our Lord used of himself to awaken and instruct the Jews. The authority which accompanied his instructions may be further illustrated by the following passages: "Many [g] prophets and kings and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Go ye [h] and learn what that meaneth; I will have mercy, and not sacrifice. This [i] do, and thou shalt live. [k] Heaven and earth shall pass away; but my words shall not pass away. Ye [l] call me Master and Lord; and ye say well, for so I am. I [m] am the bread of life. I [n] am the light of the world. I [o] speak that which I have seen with my Father. As the [p] Father knoweth me, even so know I the Father. [q] If I be lifted up from the earth, I will draw all men unto me. [r] When ye have lifted up the Son of man, then shall ye know that I am he. I [s] give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. [t] The Son restoreth to life whom he will. The Father hath given him to have life in himself, and to execute judgment. All [u] that are in the graves shall hear his voice, and shall come forth. [w] All things that the Father hath are mine. No [x] man ascendeth up to heaven, but he that came down from heaven; even the Son of man who was in heaven. In [y] my Father's house are many mansions: if it were not so, I would have told you: I go to prepare a place for you. [z] This is the will of him that sent me; that every one who seeth the Son, and believeth on him, may have everlasting life. [a] Whosoever shall confess me before men, him will I confess also before my Father who is in heaven: but whosoever shall deny me before men, him will I also deny before my Father who is in heaven. The [b] stone, which the builders rejected, is become the head of the corner. [c] The Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works. I [d] give unto my sheep eternal life; and they shall never perish, neither shall any pluck them out of my hand. [e] Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also to those on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

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[d] Matt. vii. 28. Luke iv. 32. Matt. xxii. 33.
[e] John vii. 46.
[f] c. 1. sect. 2.
[g] Matt. xiii. 17. Luke x. 24.
[h] Matt. ix. 13.
[i] Luke x. 28.
[k] Matt. xxiv. 35.
[l] John xiii. 13.
[m] John vi. 35.
[n] ib. viii. 12.
[o] ib. 38.
[p] John x. 15.
[q] ib. xii. 32.
[r] ib. viii. 28.
[s] Luke x. 19.
[t] John v. 21, 26, 27.
[u] ib. 28, 29.

These are a specimen, not a full enumeration, of passages uttered by our Lord with great dignity and majesty; and some of them shew the justness of

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[w] John xvi. 15.
[x] John iii. 13.
[y] ib. xiv. 2.
[z] ib. vi. 40.
[a] Matt. x. 32, 3.
[b] Matt. xxi. 42.
[c] Matt. xvi. 27.
[d] John x. 28.
[e] Matt. xxv. 34, 41.

Fenelon's remark, "[f] Jesus Christ, master of his doctrine, distributes it with tranquillity. He says what he chooses, and he says it without any effort. He speaks of the kingdom and glory of heaven, as of his Father's house. All the grandeur, which astonishes *us*, is natural to *him* : he was born there, and he mentions nothing but what he had seen, as he himself assures us."

SECTION II.

THAT RESTRICTIONS OF HIS PRECEPTS ARE SOMETIMES INTRODUCED BY HIM.

THE limitations of Christ's precepts are for the most part left to reason and nature. We may observe, however, that he sometimes limits them. He commands us to give alms and to fast, but [a] secretly; to pray, but [b] without ostentation, or vain repetitions: he condemns anger [c] without a cause, enjoins forgiveness [d] in case of repentance, and teaches us that the love due to our enemies [e] consists in blessing them, doing good to them, and praying for them.

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[f] Dialogues sur l'eloquence. Amst. 1788. p. 94.
[a] Matt. vi. 3, 4, 17, 18.
[b] ib. 6, 7.
[c] ib. v. 22. There is not sufficient authority to omit the word εἰκῆ, though it is somewhat doubtful.
[d] Luke xvii. 3, 4.
[e] Matt. v. 44.

SECTION III.

THAT THE REASONS OF HIS PRECEPTS ARE SOMETIMES GIVEN.

THOUGH in general the reasons of Christ's commands are not assigned, yet some are occasionally suggested. "[a] Swear not at all; neither by heaven, *for* it is God's throne; nor by the earth, *for* it is his footstool: neither by Jerusalem, *for* it is the city of the great King: neither shalt thou swear by thy head; *for* thou canst not make one hair white or black." "Love [b] your enemies; *that* ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. *For* if ye love them who love you, what reward have ye? do not even the publicans the same?" "[c] When ye pray, use not vain repetitions, as the heathens do: *for* your Father knoweth what things ye have need of, before ye ask him." "[d] Lay not up for yourselves treasures upon earth, *where* rust and [e] moth doth corrupt, and *where* thieves break through and steal: but lay up for yourselves treasures in heaven, *where* neither moth nor rust doth corrupt, and *where* thieves do not break through nor steal. *For* where your treasure is, there will your heart be also." "All [f] things whatsoever ye would that men should do to you, do ye even so to them: *for* this is the law and the prophets." "Beware ye of the leaven of the Pharisees, which is hypocrisy. [g] *For* there is nothing covered, that shall not be revealed; neither hidden, that shall not be known." "[h] Take heed and beware of covetousness: *for* a man's life consisteth not in the abundance of the things which he possesseth."

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[a] Matt. v. 34, 5, 6. [b] ib. 45, 6. [c] ib. vi. 7, 8. [d] ib. 19, 20, 21. [e] In allusion to the various garments, and pieces of furniture, which the easterns treasured up. See Job xxvii. 16. Isai. iii. 7. [f] ib. vii. 12.

SECTION IV.

INSTANCES OF HIS ADDRESSING HIMSELF TO THE REASON OF HIS HEARERS.

OUR Lord was the authoritative instructor of rational creatures. We find him refuting the errors of the Scribes and Pharisees by unanswerable reasons. "[a] Wo unto you ye blind guides, who say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor. Ye [b] fools and blind: for whether is greater; the gift, or the altar that sanctifieth the gift? Whosoever therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon."

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[g] So our version Luke xii. 1. In the common editions we find δὲ, but γὰρ occurs in Beza's ms. and codd. Lat. translate by the causal particle.

[h] Luke xii. 15.

[a] Matt. xxiii. 16—22.

[b] See part ii. Sect. 6.

The following was his expostulation with the people for not using their reason in discovering that he was the Messiah. "[c] When ye see a cloud rise out of the west, straightway ye say, There cometh a shower: and so it is. And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth: but how is it that ye do not discern this time? Yea and why even of yourselves judge ye not what is right?"

When the Pharisees arraigned the conduct of the disciples, in satisfying their hunger by plucking and eating ears of corn on the sabbath, he defended it by a variety of arguments. "[d] Have ye not read what David did when he hungered, and they that were with him: how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them who were with him, but only for the priests? Or, have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are blameless? But I say unto you, that in this place is one greater than the temple." [These therefore, who attend on me, are still more free than those who attend on the temple.] "[e] The sabbath was [f] made for man, and not man for the sabbath." "[g] But if ye had known what this meaneth, I will have mercy and not sacrifice, [if ye had duly considered that a tender regard to the wants and infirmities of men is of more value in the sight of God than a strict observance of his positive institutions,] ye would not have condemned the guiltless. For [these are my disciples: they act under the authority of a prophet who has power to regulate the observance of the sabbath :] the Son of man is Lord even of the sabbath day."

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[c] Luke xii. 54—7. Matt. xvi. 2, 4.

[d] Matt. xii. 3—6.

[e] Mark ii. 27.

[f] was appointed for his benefit.

[g] Matt. xii. 7, 8.

When the Scribes and Pharisees murmured against him and his disciples for eating and drinking with Publicans and Sinners in the house of Matthew, his convincing reply was; "[h] They that are whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice. [Now reforming sinners is the greatest act of mercy; and it is part of my office :] *for* I came not to call the righteous, but sinners, to repentance." And on [i] another occasion he spake three parables in vindication of a like conduct; shewing the fitness of it from hence, that there was joy in heaven over repenting sinners, and that God readily embraced such with the arms of his mercy.

In the last instance but one there is a link omitted in the chain of reasoning. We may observe a like manner of speaking in another place. "[k] Whosoever will come after me, let him deny himself, and take up his cross and follow me. [And this is your true interest.] [l] *For* whosoever desireth to save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

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[h] Matt. ix. 12, 13. [i] Luke xv. [k] Mark viii. 34, 35, 36.

[l] Those who sought to save their lives at the time of the Roman war by deserting Christ, lost them : but those who adhered to Christ, though they seemed to endanger their lives from their persecutors in fact preserved them by leaving Jerusalem before the siege.

[And life is the most valuable consideration.] *For* what shall it profit a man, if he shall gain the whole world, and lose his own life? or what shall a man give in exchange for his life?"

When the disciples of John and of the Pharisees asked him why his disciples fasted not, he benevolently and wisely answered; "[m]Can[n] the children of the bride chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them; and then shall they fast in those days." "And[o] he spake also a parable unto them: No man putteth a piece of a new garment upon an old: else both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles: else the new wine will burst the bottles, and be spilled, and the bottles [p] shall perish. But new wine must be put into new bottles, and both are preserved. No man also, having drunk old wine, straightway desireth new: for he saith, The old is better." The force of the reasoning is: The days of mourning must come after my departure; and therefore I will not anticipate them. Besides, it is not fit that rigorous moral discipline should be prescribed to new converts; or that my hearers should be discouraged by the forbidding aspect of my religion. When my doctrines are fully known and attentively considered, human prudence, assisted by them, will be enabled to dictate proper rules of self denial.

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[m] Mark ii. 19, 20. [n] The children of the bride chamber are the guests invited to the marriage feast. [o] Luke v. 36—9. [p] Perire solent.

When the Scribes and Pharisees asked him, in the synagogue, whether it were lawful to heal a man with a withered hand on the sabbath, he thus appealed to their feelings and understanding: "Is [q] it lawful to do good on the sabbath day, or to do evil? to save life, or to kill?" "[r] What man shall there be among you that shall have one sheep; and if it fall into a pit on the sabbath day, will he not lay hold of it, and lift it out? How much then is a man better than a sheep? *Wherefore* it is lawful to do good on the sabbath day." And he argued in like manner, when the ruler of the synagogue was moved with indignation at his restoring on the sabbath a woman "who had been bowed together, and could in no wise lift up herself," for a long course of years. "Thou [s] hypocrite, doth not each of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound lo these eighteen years, to be loosed from this bond on the sabbath day." And he thus vindicated his miracle at the pool of [t] Bethesda: "Moses gave you circumcision, and ye on the sabbath circumcise a man. [u] If a man on the sabbath day receive cir-

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[q] Mark iii. 4. [r] Matt. xii. 11, 12. [s] Luke xiii. 15, 16.

[t] The authorities for omitting *v.* 4. of John, c. v. may be seen in Wetstein, and in Kuster's edit. of Mill in loc. and proleg. 433, and præf. p. 5, I add that cod. Brix. in Blanchini's evang. quadr. omits this verse: though against this omission some remarks may be found in the proleg. to that work, p. 22. The close of this verse does not resemble St. John's style; and contains two words which do not occur elsewhere in the New Testament. I am strongly inclined to omit the verse, and, with Theophylact and Hammond, to attribute the quality of the water

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to the blood and entrails of the beasts slain in the temple at the Jewish festivals. Maundrel says that the place shewn for Bethesda is contiguous to the area of the temple. Journey 6th ed. p. 108. The word Bethesda is usually derived from בית חסד domus misericordiæ; but its etymology may be בית אשד domus effusionis: for אשד is effudit in Chald. and Syr. The blood, &c. of the victims may therefore have been conducted off, from the place of slaying the beasts in the temple, to this pool: and the multitude may have supposed its healing quality greater and more general than it really was. The former part of *v.* 7. may refer to the latter part of *v.* 3; if indeed this clause is to be retained. Otherwise it alludes to a well known fact at the time, that the virtue of the water began when it was disturbed by the usual influx. And ἄλλος in the latter part of *v.* 7. may signify plurally, as *v.* 43. and 1 Cor. iii. 10. "Others prevent me: some one or other of the crowd continues to obstruct me, till the waters lose their quality, or till the place is full. I have no friend to bring me forward soon enough." Wolfius, curæ phil. in loc. mentions the derivation from אשד, and says; ita statuit Bochartus ii. 614, Wagenseilius in notis ad Sota, p. 308, cum Calvino, Gomaro, aliisque: aquas præterea illas eas fuisse autumat, quibus sacerdotes manus suas pedesque *aut victimas* abluerent, et quæ e labro æneo quotidie evacuabantur, ex templo manantes, et hinc in urbe alicubi stagnantes. Non alienus hinc est Adrian Relandus in Palestina, p. 857. Posset, inquit is, aliquis suspicari, aquas quæ lavandis victimis inservierunt in conclavi lavantium, collectas fuisse certo loco, et illas pro sanctis habitas, adeoque salubribus. Reland quotes Eusebius's Onomasticon as saying that "one of the two lakes of Bethesda had uncommonly red water, and retained a trace, as was reported of the victims which were formerly cleansed in it; for which reason it is called the sheep pool, on account of the sacrifices." And he also quotes these words from Jerom: alter [lacus,] mirum in modum rubens, quasi cruentis aquis antiqui in se operis signa testatur. Nam hostias in eo lavari a sacerdotibus solitas ferunt, unde et nomen accepit.

[x] John vii. 22, 3. Διὰ τȣ̃το may very well be joined to the preceding verse. Some think that it may be rendered, As to this matter. See Mark xii. 24. Grotius supplies, Propterea *audite quod dicam.* It seems probable that the words, *(not that it is of Moses, but of the fathers,)* are a gloss inserted in the text.

cumcision, that the law of Moses should not be broken; are ye angry at me because I have made a man altogether whole on the sabbath day?"

He established the goodness and transcendent liberality of God in the following manner: "If a [w] son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? If ye then, being evil, know how to give good gifts unto your children; *how much more* shall your heavenly Father give the Holy Spirit to them that ask him?

When the Jews charged him with blasphemy, for making himself God by the assertion that he and his Father were one, he answered: "Is it not written in your law, I said, Ye are Gods. [x] If he called them Gods unto whom the word of God came, and the scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest: because I said, I am the Son of God?"

When the Pharisees questioned him about [y] divorces, he referred them to the words of Moses; took up the point on which the argument turned, "So that they are no more twain but one flesh;" and reasoned against "divorcing a wife for every cause," from the closeness of the marriage tie, and from its divine appointment.

We also read that he thus proved the resurrection of the dead against the Sadducees, who denied that great truth. "[z] Have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living." "*For* [a] all live unto him." "Ye therefore do greatly err." I consider our Lord as arguing thus: The inconceivably great and glorious God could not be called the God of those whose existence terminated with this life. God would be[b] ashamed to be called their God, if he had not prepared for them a continuing city; of which, in his own time, he will make them the glorious inhabitants.

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[w] Luke xi. 11, 13.

[x] John x. 35, &c.

[y] Matt. xix. 3—6.

Once more: When the Scribes and Pharisees, who went down from Jerusalem to Capernaum, said that our Lord had Beelzebub, and that he cast out demons by the prince of the demons, he forcibly confuted their blasphemy by the following parables: "How[c] can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, unless he first bind the strong man: and then he will spoil his house." "And if[d] I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God cast out demons, no doubt the kingdom of God is come upon you." He seems to say: I am establishing a kingdom of righteousness by beneficent miracles: and if Satan assisted me in such a work, he would destroy his own power. You represent him as averting both natural and moral evil, instead of delighting in them. But it is plain, from the nature of my doctrines and miracles, that he is the vanquished and not the confederate. And if there be such an unnatural confederacy, your own kinsfolk will appear to be engaged in it; and it will be too general not to be discovered.

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[z] Mark xii. 26, 7. [a] Luke xx. 38. [b] Heb. xi. 16. xiii. 14.
[c] Mark iii. 23—7. [d] Luke xi. 19, 20.

SECTION V.

OF THE BEAUTIES WHICH SOMETIMES OCCUR IN HIS DISCOURSES.

OUR Lord's discourses are void of artificial and studied ornaments, but have a force and energy which no art can equal. The general characteristics of his manner are simplicity, affection, and dignity: qualities of speech which are the immediate sources of beauty and sublimity.

We may observe a lively use of the interrogation in some places: "[a] Ye shall know false prophets by their fruits. Do men gather grapes of thorns? or figs of thistles?" "[b] Whereunto shall we liken the kingdom of God? [c] or with what comparison shall we compare it?" "[d] Whereunto shall I liken the men of this generation? and to what are they like?" "[e] Suppose ye that I am come to send peace on earth? I tell you, Nay; but [f] only division." "[g] Can the blind lead the blind? shall they not both fall into the ditch?" "How [h] think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray?" "[i] What went ye out into the wilderness to see? a [k] reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold they that wear soft clothing are in kings' houses. But what went ye out to see? a prophet? Yea I say unto you and more than a prophet."

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[a] Matt. vii. 16.

[b] Mark iv. 30.

[c] Observe here the pleonastic manner common in the Old Testament; the parallelism of the second branch of the sentence to the former.

[d] Luke vii. 31.

In the fourth beatitude the figure is strong, and expressively continued: "Blessed are they who [l] *hunger* and *thirst* after righteousness; for they shall be *filled*." He censures the doctrines and practices of the Pharisees under a striking allegory: "[m] Every plant, which my heavenly Father hath not planted, shall be rooted out." And he beautifully uses the same figure to shew the propriety of displaying his miraculous power on a particular occasion: "I must [n] work the works of him that sent me, while it is day: the night cometh, when no man can work." The large return, likely to be received by the bountiful man, is thus described with a very pertinent amplification: "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your [o] bosom. In the same style is the following reproof to the Apostles; "Why [p] reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not? and do ye not [q] remember?"

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[e] Luke xii. 51. [f] So ἀλλ' ἢ signifies. The meaning is, that very great divisions would be the *consequence* of his religion. [g] Luke vi. 39. [h] Matt. xviii. 12. [i] ib. xi. 7—9. [k] An inhabitant of the desert, exposed to the injuries of the weather; like a reed beaten to and fro by the wind. To this there is an opposition, *v.* 8. a man clothed in soft raiment, living in a palace. Majorem vim accipit, says Quinctilian, Usque adeone mori miserum est? quam per se, mors misera non est. Inst. viii. c. v. And Longinus observes that this figure makes what is said active, rapid, impetuous, enthusiastic, and pathetic, in an easy and natural way. Sect. xviii. [l] Matt. v. 6. [m] Matt. xv. 13.

When our Lord had spoken a parable denouncing a fearful destruction of the Jews, which the Chief Priests and Scribes deprecated with horror, "he looked on them, and said; What is this then which is written, "The [r] stone which the builders rejected, the same is become the head of the corner?" And the image is thus pursued by him with great sublimity: "Whosoever shall fall upon that stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder." Whosoever shall strike against it in a hostile manner, will prove a [s] vain and defeated assailant: the gospel will prevail against all opposition, with damage or destruction to its opposers: but on whomsoever this stone shall fall, it shall crush him to powder: against whomsoever the vengeance of the Messiah shall be exerted, he shall perish exemplarily.

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[n] John ix. 4. [o] Luke vi. 38. An allusion to the flowing garments of the east. See Ps. lxxix. 12. Jer. xxxii. 18. Isai. xl. 11. Prov. vi. 27. This is well explained by the action of Quintus Fabius in the Carthaginian senate. Tum Romanus, *sinu* ex toga facto, Hic, inquit, vobis bellum et pacem portamus; utrum placet sumite. Liv. xxi. 18. Polybius's expression is, δείξας τοῖς ἐν τῷ συνεδρίῳ τὸν κόλπον: having shewn to those in the senate the *bosom* of his gown, iii. 33. See Wetstein.

[p] Mark viii. 17, 18. [q] Quinctilian (l. viii. c. iv.) thus expresses himself about this figure. Potest ascribi amplificationi congeries quoque verborum ac sententiarum idem significantium. Nam, etiamsi non per gradus ascendant, tamen velut acervo quodam allevantur. [r] Luke xx. 17, 18.

There is an elegant antithesis in the address to Simon the Pharisee: "[t] Seest thou this woman? I entered into thine house; thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. Mine head with oil didst thou not anoint: but this woman hath anointed my feet with ointment."

The similitudes with which the discourse on the mount is concluded please the imagination by the justness and strength of the colouring. "[u] Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house on a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand.

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[s] Offendet solido. Hor.

[t] Luke vii. 44, 5, 6. Blackwall, Sacred Classics, mentions the beauty of this passage, of Matt. v. 6. and of Luke vi. 38.

[u] Matt. vii. 24—7.

And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell, and great was the fall of it."

A [w] writer of very superior taste has this remark: "Where is there so just and so elegant a reproof of eagerness and anxiety in worldly pursuits, closed with so forcible an exhortation to confidence in the goodness of our Creator, as in these words? "[x] Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: are not ye much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider how the lilies of the field grow: they toil not, neither do they spin: and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Our Lord's discourses are occasionally raised and animated by short [y] comparisons. Speaking of the final judgment he says, "Then shall the righteous shine forth [z] *as the sun*, in the kingdom of their Father." "Before the Son of man shall be gathered all nations; and he shall separate them one from another, [a] *as a shepherd separateth his sheep from the*

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[w] Soame Jenyns's Internal View, &c. p. 33. ed. Dubl.

[x] Matt. vi. 26—30.

[y] Ὡς δὲ λέων ἐπόρουσεν, εἰκών ἐστι.——Χρήσιμον δὲ ἡ εἰκὼν καὶ ἐν λόγῳ· ὀλιγάκις δέ· ποιητικὸν γάρ. "He as a lion rushed," is an image. And the image is useful in prose also: but it must be sparingly used: for it is poetical. Arist. rhet. iii. c. 4. §1, 2.

[z] Matt. xiii. 43.

[a] ib. xxv. 32.

goats." He shews by an apt image that the day of God's vengeance on the Jews would be sudden and unexpected: "*As a* [b] *snare*, shall it come on all them that dwell on the face of the whole land." And their general and swift destruction is thus described by him: "[c] *As the lightning cometh out of the east, and shineth even unto the west;* so shall also the coming of the Son of man be." He thus strongly illustrates the specious hypocrisy and inward pollution of the Scribes and Pharisees: "[d] Ye are *as* [e] *graves* that appear not: and the men that walk over them are not aware of them." "Ye [f] are *like unto* [g] *whited sepulchres;* which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." When he had privately explained many parables to his disciples, so that they understood them, he adds: "Every scribe, who is instructed unto the kingdom of heaven, is *like* [h] *an householder who bringeth forth out of his* [i] *treasure things new and old.*" And speaking of the sanctity which the Apostles would derive from his doctrine, and of the power with which they would be invested by the Spirit, he uses the following natural similitude: "*As the* [k] *branch cannot bear fruit of itself, unless it abide in the vine;* no more can ye, unless ye abide in me."

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[b] Luke xxi. 35. [c] Matt. xxiv. 27. [d] Luke xi. 44. [e] Legal pollution was contracted by touching a grave. Numb. xix. 16. [f] Matt. xxiii. 27. [g] The most curious things in these burying grounds are some little square pavillions, about fifteen feet high, topt with a little dome, or with a very flat cap. The whole is *white washed*, &c. Each of these pavillions is the tomb of some saint. Cassini's voyage to Sallee. Lond. 1778. Dilly. But the reader may prefer Dr. Pocock's interpretation in Hammond, that the Jewish sepulchres were washed over with white lime, that they might be discerned and avoided. [h] Matt. xiii. 52. [i] The eastern custom of collecting furniture and vestments, for grandeur and for presents, was also in use among the Romans. See Hor. ep. i. vi. 434: and the beautiful comparison in Cic. de oratore i. 35.

The secular employments of men before the flood, while the divine vengeance impended over them, are thus vividly represented, and, as it were, multiplied. "[l] They ate, they drank, they married wives, they were given in marriage." And, when the days of Lot are spoken of, the conjunctive particles are omitted in the same rapid manner: "[m] They ate, they drank, they bought, they sold, they planted, they builded." The same lively and dramatic figure occurs in the parable of the covetous rich man: "Soul, thou hast much goods laid up for many years: [n] take thine ease, eat, drink, be merry."

The most august scene which imagination can conceive is represented with a mixture of simplicity and pathos in our Lord's largest description of the proceedings at the last day. The glory and majesty of the Judge and King are contrasted by his humility and benevolence. The righteous [o] resume his words in the most natural manner; and, by resuming them, seem to inculcate anew the duties of humanity, never elsewhere so forcibly recommended. In like manner, when the wicked recapitulate the omissions with which they are charged, we seem a second time warned against the guilt of such crimes. "But [p] when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd separateth his sheep from the goats: and he shall set the sheep on his right hand, and the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I hungered, and ye gave me meat; I thirsted, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I hungered, and ye gave me no meat; I thirsted, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into everlasting life." The [q] elegant writer above mentioned asks, From the works of what sage of antiquity can be produced so pathetic a recommendation of benevolence to the distressed, and enforced by such assurances of a reward, as in these words of Christ?

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[k] John xv. 4.

[l] Luke xvii. 27.

[m] Luke xvii. 28.

[n] ib. xii. 19. The Latins call this figure dissolutio, and dissoluta oratio; from the Greek terms λύσις and διαλελυμένη λέξις. And it is placed by Tully among the orationis lumina, et quoddammodo insignia. Orator. § 39. See also Quinct. inst. ix. 3. Longinus § xix. Demetrius Phal. Glasg. § 197.

[o] See Virg. Georg. iv. 538—553. Hom. Il. ii. 11—15: 27—31. So Exod. vii. after *v.* 18. the speech contained in *v.* 16, 17, 18. is repeated in the Samaritan. See also ib. 29. c. viii. 19. c. ix. 5, 19. c. x. 3. c. xi. 4. Polygl. Walt. or Bibl. Kennicott.

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[p] Matt. xxv. 31—46.

From the many exquisite beauties in our Lord's parables, I shall select some that appear the most remarkable. In the parable of the barren fig tree we have an instance of easy and natural narration, in which the fact is not coldly related, but enlivened by the introduction of a dialogue. "[r] A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he to the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down, why cumbereth it the ground? and he answered and said unto him, Master, let it alone this year also, till I shall dig about it and dung it. And if it bear fruit, [s] *well:* and if not, then after that thou shalt cut it down."

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[q] Jenyns's Internal View, &c. p. 31. [r] Luke xiii. 6—9. [s] Nothing can be more Attic than this figure. So Thucyd. iii. 3. Καὶ ἢν

The opposition between the religious pride of the Pharisee, and the humility of the Publican, is strongly marked. "[t] The Pharisee stood by himself, and prayed thus: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican stood afar off, and would not so much as lift up his eyes unto heaven; but smote upon his breast, saying, God be merciful to me a sinner."

In the parable of the ten talents, related by St. Luke, there is a fine allusion to historical facts; which, I believe, Le Clerc first observed. "A certain nobleman went into a far country to receive for himself a kingdom, and to return. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." Thus Herod the Great solicited the kingdom of Judea [u] at Rome, and was appointed king by the interest of Anthony with the senate: and afterwards he sailed to Rhodes, divested himself of his diadem, and received

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μὲν συμβῆ ἡ πεῖρα· εἰ δὲ μὴ, Μιτυληναίοις εἰπεῖν, ναῦς τε παραδοῦναι, καὶ τείχη καθελεῖν. And if the attempt succeeded, *well:* but if not, that they should require of the Mityleneans both to surrender their ships and to demolish their walls. See Dan. iii. 15: and I think that 1 Sam. xii. 14. should be thus rendered: If ye will fear Jehovah, and serve him, and hearken unto his voice, and not rebel against the commandment of Jehovah; and both you, and also the king who reigneth over you will follow after Jehovah your Lord, *well:* but if ye will not, &c. Exod. xxxii. 32. should certainly be rendered, Yet now if thou wilt forgive their sin, *well,* &c.

[t] Luke xviii. 11, 12, 13.

[u] Luke xix. 12. Jos. A. J. xiv. 14. 4, 5, xv. 6. 6, 7.

it again from Augustus. In like manner, [w] his sons Archelaus and Antipas repaired to the imperial city, that they might obtain the kingdom on their Father's death: and we read that the Jews sent an [x] embassy thither with accusations against Archelaus.

In the following parable there is an ornamental addition, like what sometimes occurs in the best poetical descriptions. "[y] The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: *so that the birds of the air come and lodge in the branches thereof.*"

It has been observed with respect to the parable of the good Samaritan, that there is great propriety in laying the scene of the transaction; as the [z] mountainous desert between Jerusalem and Jericho was likely to be infested by robbers. The parable was also delivered soon after the feast of tabernacles; and therefore at a time when many were actually going down from Jerusalem to different parts of the country; and when the train of ideas in the minds of our Lord's hearers would lead them to aggravate the inhumanity of the Priest and Levite, by the reflection that they had been celebrating a religious festival, partaking of [a] the oblations which the law assigned them, and reminded of their duty to relieve a distressed brother. The traveller is represented as the object of pity in plain and affecting terms: "He [b] had fallen among thieves, who had stripped him of his raiment, had wounded him, and had departed, leaving him half dead." There cannot be a stronger opposition of character than between a Priest and a Levite, teachers and ministers of a law abounding in precepts of mercy to their brethren; and one who bore a religious enmity to the Jewish nation, heightened by reciprocal acts of hatred and contempt. And yet even a Samaritan, whose [c] name was a proverb of reproach, when he saw the wounded Jew "passed not by on the other side," like the countrymen of the Jew who were equally [d] eye witnesses of his distress; but "had compassion on him, and went to him, and bound up his wounds, pouring in [e] oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pieces of money, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee." No moral teacher has exhibited a more illustrious triumph of compassion over principles by which it was most forcibly counteracted.

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[w] ib. xvii. 9, 3, 4.

[x] Jos. A. J. xiv. c. 11. 1. c. 13. 2.

[y] Matt. xiii. 31, 32. See Georg. ii. 207—11.

Aut unde iratus sylvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquasque domos avium cum stirpibus imis
Eruit: *illæ altum nidis petiere relictis.*

[z] See Maundrell; and Wetstein and Macknight in loc.

[a] Deut. xvi. 14.

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[b] Luke x. 30. [c] John viii. 48. [d] Ἐλθὼν καὶ ἰδὼν, Luke x. 32. is not stronger than ἰδὼν v. 31: ἐλθὼν being often redundant. Our translators have injudiciously rendered ἰδὼν differently. "When he *saw him*:" v. 31. "Came and *looked on him*:" v. 32. We have two instances of the same inhumanity in persons who ministered about sacred things. The Levite is placed last on account of his inferior rank: as John i. 19. [e] Wetstein in loc. shews that Galen, Pliny, Theophrastus, and Columella, mention oil and wine as good for wounds. Succidæ plurima præstant remedia ex oleo vinoque et aceto, prout quæque mulceri morderive opus sit. Plin. Nat. Hist. xxix. 9. In Athenæus, it is said of wine,

Καὶ τοῖσιν ἑλκωθεισιν ὠφέλημ' ἔχει.
And to the wounded wine will useful prove.

See Pol. Syn. in loc.

The parable of the rich man and Lazarus begins with descriptions of the principal persons, which reflect additional beauty on each other by the contrast. [f] "There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, who was laid at his gate full of sores, and [in vain] desiring to be fed with the crumbs which fell from the rich man's table." The picture is heightened by the following circumstance of horror: "moreover, the dogs came and licked his sores." But the narrative seems to imply much more than what is expressed: it seems to intimate that the sufferings of Lazarus were insupportable to human nature: for it is added, "And [g] it came to pass that the beggar died." "The rich man also died; and was buried" with funeral pomp. After their death a second contrast begins. The beggar is "carried by angels into Abraham's bosom:" he reclines at a heavenly banquet in a most distinguished place, the [h] bosom of the great progenitor of the Jewish nation, the [i] father of the faithful, and the [k] friend of God. But the rich man is in torments, he sees afar off the happiness enjoyed by him whom he lately despised, and in vain beseeches Abraham that he would send Lazarus to dip the tip of his finger in water and cool his tongue. Here the parable assumes a dramatic form; and it closes with an admonition and prophecy to which, in the opinion of the hearers, the greatest weight is given, as they are uttered by Abraham himself. "If they [l] hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

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[f] Luke xvi. 19, 20, 21. [g] v. 22. [h] See Matt. viii. 11. John xiii. 23, 25. Plin. epist. iv. 22. [i] Rom. iv. 11. [k] Isai. xli. 8.

The state of extreme wretchedness to which the Prodigal Son had reduced himself is painted with great expression in the parable so called. "When [m] he had spent all, there arose a mighty famine in that land; and he began to be in want; and he went and joined himself to a citizen of that country: and he sent him into his fields to feed [n] swine. And he desired to fill his belly with the [o] husks which the swine did eat; and no man gave unto him." In his hour of reflection and remorse, which his distress naturally awakened, he says; "I [p] will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." Accordingly when he comes to his father, he addresses him in these very words:

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[l] Luke xvi. 31.

[m] Luke xv. 14, 15.

[n] A most hateful employment to a Jew, whose law pronounced those animals unclean.

[o] Κεράτιον, siliqua, i. e. leguminis folliculus, a corniculi similitudine, ut putatur. Quid vetet Luc. xv. accipere pro leguminum folliculis, hoc est, siliquis, quas Plinius quoque pecorum pabulo gratissimas esse scribit, non video. Hen. Steph. thes.

[p] v. 18, 19.

"[q] Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son:" The compassion of the father, and the strength of natural affection, which is weak in comparison of God's goodness, are thus beautifully represented: "When [r] he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." He seems also to interrupt his son in his act of confession and self abasement, by the command, "[s] Bring forth the best robe, and put it on him; and put a ring on his hand; and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry:" for it remained that the son should add, "Make [t] me as one of thy hired servants." The jealousy and indignation of the Jews at the admission of the Gentiles into God's favour, their rejection of the gospel on that account, and God's benevolent endeavours to overcome their prejudices, are set forth with equal excellence in the remaining part of the parable. When the elder son knew the cause of the rejoicing, "he [u] was angry, and would not go in: therefore came his father out, and entreated him." "[w] And he answered and said to his father, Behold, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this THY SON was come, who hath devoured thy [x] living with harlots, thou hast killed for him the fatted calf." Here is ostentation of his own obedience; a charge of unkindness against his father; aggravation of the younger SON's conduct, for he does not vouchsafe him the endearing appellation of BROTHER; and expostulation with his father for an act of the greatest placability and goodness. The father replies with the most perfect mildness. The claim of uninterrupted obedience is not denied; and thus the case is put as favourably as possible for the Jews; and they are left, with much delicacy, to collect their guilt from their former history and present conduct. And whereas the angry language of THIS THY SON had been used, the father endeavours to raise the most tender sensations by changing it into [y] THIS THY BROTHER. "[z] Son thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad: for this THY BROTHER was dead, and is alive again; and was lost, and is found."

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[q] v. 21. I have shewn, p. 80, note [o] that this repetition is agreeable to the manner of Moses, and of the most admired ancient writers.
[r] v. 20.
[s] v. 22, 23.
[t] Comp. v. 18, 19. with v. 21. There is an unnecessary refinement in this observation: as the authorities for adding these words are sufficient. See note [o] p. 80.
[u] v. 28.
[w] v. 29, 30.

We shall in vain search the treasures of ancient and modern learning for apologues equal in beauty to our Lord's parables in general, and particularly to the three last; which I have therefore somewhat largely illustrated.

In some of our Lord's discourses the sedate and composed [a] affections prevail, displaying the humane and attractive virtues of the speaker, penetrating and possessing the heart of the hearers, and clearly reflecting back the mild lustre of an amiable character: than which natural species of eloquence none is more persuasive or delightful. The best illustrations of this may be taken from our Lord's addresses to the companions of his ministry, and the future preachers of his gospel, on the night before his crucifixion.

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[x] It is not said *his* living, but *thy* living: a circumstance of aggravation.

[y] See Doddridge on *v.* 32.

[z] *v.* 31, 32.

[a] Ἦθος quod intelligimus, quodque a docentibus desideramus, id erit quod

He thus comforts them on his departure: "[b] Let not your heart be troubled: believe in God; believe also in me. In my Father's house are many mansions: if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." "I will pray the Father, and he will give you another [c] Advocate, that he may abide with you [d] for ever. I will not leave you in an orphan state: I will come unto you." "Peace I leave with you, my peace I give unto you: not as the world giveth,

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ante omnia bonitate commendabitur: non solum mite ac placidum, sed plerumque blandum et humanum, et audientibus amabile atque jucundum: in quo exprimendo summa virtus ea est, ut fluere omnia ex natura rerum hominumque videantur, quo mores dicentis ex oratione pelluceant, & quodammodo agnoscantur. Quod est proculdubio inter conjunctas maxime personas, quoties perferimus, ignoscimus, satisfacimus, monemus, procul ab ira, procul ab odio. Quinct. vi. 2.

[b] John xiv. 1, 2, 3, 16, 18, 27.

[c] Hence Christ himself was also παράκλητος: and he is called so 1 John ii 1. Παρακαλειν signifies to comfort and to exhort. Wetstein's note is "*Glossarium*, advocatus, παράκλητος:" and he quotes Asconius in Cic. in Q. Cæc. advocatus, si aut jus suggerit, aut *præsentiam suam commodat amico.* See also Bishop Pearce.

[d] Quamdiu vivitis. Wetstein. Bishop Pearce. Philem. 15.

give I unto you. Let not your heart be troubled, neither let it be afraid."

He thus arms them against the persecutions which they were to undergo. "If the [e] world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. All these things will they do unto you for my name's sake, because they know not him that sent me." "They will put you out of the synagogues: yea the time cometh that whosoever killeth you will think that he doeth God service. But these things have I told you, that, when the time shall come, ye may remember that I told you of them."

He thus exhorts them to the discharge of their duty as his disciples. "If ye [f] love me, keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself unto him." "Herein [g] is my Father glorified, that ye bear much fruit: so shall ye be my disciples. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. This is my commandment; that ye love one another, as I have loved you. Ye are my friends, if ye do whatsoever I command you."

And he thus supports and animates them, in the prayer with which he concludes these affectionate discourses, "[h] Glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh ; that he should give everlasting life to as many as thou hast given him. Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory which thou hast given me : for thou lovedst me before the foundation of the world."

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[e] c. xv. 18, 19, 21. xvi. 2, 4.
[f] c. xiv. 15, 21.
[g] c. xv. 8, 10, 12, 14.

But our Lord occasionally moves as well as persuades ; and commands our passions as well as conciliates our affections. This will appear from the following instances ; in which pity, terror, and hatred of vice, are strongly excited.

"O [i] Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen gathereth her brood under her wings ; and ye would not ? Behold your house is left unto you desolate." "If [k] thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace : But now they are hidden from thine eyes. For the days shall come upon thee, when thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side : and shall lay thee even with the ground, and thy children within thee : and they shall not leave in thee one stone upon another : because thou knewest not the time of thy visitation." "Wo [l] unto them that are with child, and unto them that give suck, in those days." "[m] Behold, the days are coming in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts which never gave suck."

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[h] c. xvii. 1, 2, 24. [i] Luke xiii. 34, 35. [k] Luke xix. 42. 3, 4. [l] Matt. xxiv. 19. [m] Luke xxiii. 29.

"Fear [n] not them who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." "Nation [o] shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." "[p] Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." "And [q] there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." "Then [r] shall they begin to say to the mountains, Fall on us: and to the hills, Cover us." "Then [s] shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the land mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a trumpet of a great sound, and shall gather together his elect from the four winds, from one end of heaven to the other."

"O [t] generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." "Every [u] plant which my heavenly Father hath not planted shall be rooted up." "Let them alone. They are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." "O ye [w] hypocrites, ye can discern the face of the sky: but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign: and there shall be no sign given unto it, but the sign of the prophet Jonas." "Ye [x] are of your father the devil, and the desires of your father ye seek to do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

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[n] Matt. x. 28. [o] ib. xxiv. 7, 8. [p] ib. v. 29. [q] Luke xxi. 25, 26. [r] Luke xxiii. 30. [s] Matt. xxiv. 30, 31. [t] Matt. xii. 34.

But in our Lord's last [y] address to the Scribes and Pharisees we have the most remarkable example of grave and sharp reproof, dictated by so perfect a knowledge of the heart, that every word must have stung the conscience of his hearers to the quick; and uttered, we may well suppose, with an earnestness and vehemence becoming the justest indignation against vice, and the dignity of a rejected and persecuted prophet.

The [z] audience consisted of the disciples, the persons reproved, and all the people. The scene was the temple; now last filled with [a] glory by the presence of Jesus. The time was the paschal week, the fourth day before our Lord's crucifixion, and that on which he concluded his public instructions.

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[u] Matt. xv. 13, 14.
[w] Matt. xvi. 3, 4.
[x] John viii. 44.
[y] Matt. xxiii.
[z] ib. 1, 13, 14. Luke xx. 45.
[a] Haggai ii. 7.

The remote occasion of this severe reprehension was the conduct of the Scribes and Pharisees throughout our Lord's ministry. Before he had finished half his course, they twice sought to kill him for [b] healing on the Sabbath; though we have seen that he defended these acts of humanity and mercy by invincible arguments. They hardened themselves in their disbelief of him, notwithstanding the witness which God gave of him at his birth, at his baptism, and during his whole intercourse among them; notwithstanding the testimony of his forerunner whom [c] all held to be a prophet, the excellence of his doctrine, the sinless rectitude of his life, his acquaintance with all their thoughts, his appeals to Moses and the prophets whose predictions of the Messiah he was daily fulfilling, and his own great and numerous miracles: ascribing these to Satan, though designed to subvert the kingdom of Satan; and endeavouring to compass Jesus's death for the most illustrious of them, the raising of Lazarus after he had lain four days in the grave.

The immediate occasion of our Lord's asperity was, that the chief priests and scribes [d] questioned him by what authority he acted, with a design of putting him to death for avowing that authority; that the Pharisees sought to [e] apprehend him for describing the punishment of their unbelief in a parable; that they suborned [f] spies to ensnare him in his discourse, in order to deliver him up to the Roman governor; and that their malice prompted a feeble attempt to lessen his public reputation for wisdom by proposing to him difficult [g] questions. These, we must observe, were the preceding events of this very day.

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[b] John v. 16, 18. Matt. xii. 11—14. [c] Matt. xxi. 26. [d] Matt. xxi. 23. [e] ib. v. 45, 46. [f] Luke xx. 21.

The subject of this intrepid, eloquent, and pathetic animadversion is, the attention due to the Scribes and Pharisees as teachers of Moses's law, notwithstanding the strange inconsistency between their doctrines and practice; their rigorous exaction of traditionary observances, burdens which they refused to alleviate in the smallest degree, though they saw the people sinking under the weight of them; their ostentation in "all their works," pompous shew of reverence for the law, pride, love of reputation for religious wisdom, and of uncontrolled authority in religious decisions. A wo is denounced against them for excluding men from the Messiah's kingdom by the terrors of [h] temporal punishments; for devouring the substance of widows, and hiding their rapacity under the cloak of superior holiness; for their unwearied zeal in making proselytes to doctrines and practices which plunged men in destruction; for their blindness and [i] infatuation in deciding that oaths by the gold of the temple and by the gift on the altar were obligatory, and discharging those from all obligation, who swore by the temple and altar, to which the gold and the gift owed their sanctity; for their scrupulousness in performing the [k] minuter parts of

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[g] Matt. xxii. 34, 35. [h] John ix. 22. xii. 42. [i] Christ, a divine teacher, and searcher of the heart, had authority to reprove in this manner. [k] This is proverbially expressed in a strong manner: They strained *out* a gnat, and swallowed a camel. So the English bibles of 1549, and 1599.

the law, and their flagrant guilt in omitting the weightier; for cleansing the outside of vessels, which they filled by means of rapine and [l] injustice; for the speciousness of their external appearance, when all within was the rankest foulness and pollution; for honouring the memories of former prophets, and disclaiming the conduct of their forefathers who slew them, while they persecuted and crucified those of their own times. The whole concludes with a prophecy of their rancour against the Christian church, with a denunciation of present and future vengeance for their subtle and dangerous malignity, with a most affecting apostrophe to Jerusalem, an allusion to the destruction of the temple, and a prediction of the Messiah's future glorious appearance, when every [m] knee should bow to him and every tongue confess him.

We read in the gospels that the people were astonished at our Lord's doctrine, because "he [n] taught them as one having authority;" that, when he visited Nazareth the second time during his ministry, the inhabitants of that city asked, "[o] Whence hath this man this wisdom?" and that the Jewish officers, who were sent to apprehend him, made the following remarkable confession, "[p] Never man spake like this man." And we further read, that, when he first preached the gospel in the synagogue at Nazareth, "all [q] bare him witness, and wondered at the gracious words which proceeded out of his mouth; and that two of his disciples, with whom he conversed after his resurrection, said one to another on his departure from them, "[r] Did not our heart burn within us, while he talked with us by the way?" We have therefore testimonies to our Lord's eloquence, as well as to his authority and wisdom. Sublimity is inseparable from great minds and great subjects: every natural expression either of the amiable qualities of the heart, or of its stronger emotions, cannot but affect and strike us; and the highest truths delivered with simplicity, and often with the bold ornaments of eastern metaphor proverb or parable, have a diversified beauty which the human mind is prone to acknowledge and admire in whatever shape it appears. In the mean time, the great and uniform object of our heavenly teacher was to communicate religious and moral instruction, and to sanctify the heart: his ornaments are unsought, and arise out of the subject with the greatest ease and majesty.

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[l] The true reading is ἀδικίας, not ἀκρασίας.

[m] Phil. ii. 10, 11.

[n] Matt. vii. 28, 29.

[o] ib. xiii. 54.

[p] John vii. 46.

[q] Luke iv. 22.

I shall digress an instant to consider the following question: Why did not God inspire the preachers of the gospel, and the writers of the New Testament, with the most perfect language and manner? I answer, that God has preferred affording internal evidence of the Christian revelation by the truth and purity of its doctrines and precepts, and external evidence of it by miracles and prophecies, perhaps for these among other reasons: that the faith of Christ's disciples "might [s] not, originally, stand in the wisdom of men, but in the power of God;" which is St. Paul's reason for not preaching "with the persuasive words of man's wisdom:" that, in after ages, the framing of the Christian system might not be attributed to the superior abilities of such consummate writers: that the sacred records might carry plain marks that they were written by those whose names they bear: that the attention of men might be principally turned to the authority of the law giver, and the reasonableness of his laws: and that no superfluous miracle might be wrought; as such an interposition would not have answered any religious purpose, and mankind are equally instructed in the present way.

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[r] Luke xxiv. 32.

[s] 1 Cor. ii. 4, 5.

It is true that nothing can exceed the high poetical ornaments in many parts of the Old Testament. In the earliest times, previous to the knowledge of letters and the existence of records, poems were most likely to be remembered, admired, and sent down to posterity. And God was pleased to consecrate poetry to the service of religion occasionally in the Hebrew historians; and especially in the writings of Job, David, Solomon, and those whom the Jews call the later prophets. I conjecture that the [t] Hebrew poets were early trained up to compositions of this kind, accompanied with music: and God seems graciously to have inspired them in the same form, to engage the attention, to impress the memory, to animate the affections, and to kindle the devotions, of a people prone to idolatry.

The recorded poetry of the New Testament occurs only in the [u] hymns of Elizabeth, Mary, Zacharias, and Simeon: though it appears that [w] hymns were also inspired by the Spirit in devout assemblies of Christians. Christianity, an universal religion, is recommended to the reason and veneration of all mankind by its intrinsic excellence and supernatural proofs, and by the dignity and majesty with which it is delivered.

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[t] 1 Sam. x. 5. 2 Kings iii. 15. [u] Luke i. 42—5: 46—55: 68—79. ii. 29—32. [w] 1 Cor. xiv. 15, 26. Eph. v. 19. Col. iii. 16.

SECTION VI.

THAT HIS INSTRUCTIONS FREQUENTLY SPRANG OUT OF THE OCCASION: AND THAT HIS IMAGES WERE DRAWN FROM FAMILIAR OBJECTS.

IT is observable of our Lord's discourse, that it is often suggested by accidental objects, and arises in the most easy and natural manner from present or recent occasions and circumstances. This topic has been discussed by very sagacious and diligent [a] writers, who have left little to be supplied, and have sometimes strained a true hypothesis beyond its just limits. I shall enumerate such instances as appear to be well founded.

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[a] Sir Isaac Newton on Daniel, p. 148. Lond. 1733. Bishop Law's Considerations, &c. p. 229. 3d. ed. Benson's Life of Christ, p. 379. Jortin on the Christian Religion, 3d. ed. 229, &c. Bishop Newton's Works, 4to. iii. 281. I freely acknowledge, says Whiston, that Sir Isaac Newton's observation, how Christ in his parabolical discourses was wont to allude to things present, is, though not an entirely new, yet a very true, and, as here more fully than any where else, insisted on, a very curious observation: and I farther take the liberty to mention this rule, as that by which Sir Isaac Newton himself was pleased to examine the several sections of my Harmony of the Four Evangelists.

Six Dissertations, p. 312, 313.

The temple was the scene of the transaction, when Jesus thus answered the Jews who asked of him a sign: "[b] Destroy this temple," [pointing [c] to his body in which "dwelt [d] all the fulness of the godhead,"] "and in three days I will raise it up."

* Within the precincts of the same building, in erecting which stones of great magnitude and beauty had been used, our Lord said to the Chief Priests and Elders, "The [e] stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall on that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

To Nicodemus, who came to him by night, our Lord observed that "[f] Men loved darkness rather than light, because their deeds were evil."

At Jacob's well in Samaria, Jesus, having asked drink of a Samaritan woman, went on to represent his doctrine under the image of [g] living, that is, flowing, or perpetually springing water: and added, "Whosoever shall drink of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life."

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[b] John ii. 19. [c] So Ter. Andr. ii. i. 12. Tu, si *hic* sis, aliter sentias. And. Hor. Sat. i. ix. 45. Haberes Magnum adjutorem, et posset qui ferre secundas, *Hunc* hominem velles si tradere. [d] Col. ii. 9. * In this and the next section the asterisk is prefixed to the author's own illustrations of the general remark. [e] Luke xx. 17, 18. [f] John iii. 19. Randolph's View of our blessed Saviour's Ministry, p. 67. [g] John iv. 10, 14.

At the same time "his [h] disciples prayed him, saying, Master, eat." "But he said unto them, I have meat to eat that ye know not of." "My meat is, to do the will of him that sent me, and to finish his work."

It is also highly probable that it was seed time, when, during the course of this transaction, he thus addressed his disciples: "Say [i] ye not, There are yet four months, and then cometh harvest? Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto everlasting life: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth."

Simon and Andrew his brother were employed in their occupation as fishermen, and astonishment had seized them at the wonderful draught of fishes which they had taken, when Jesus thus called them: "Follow me, and I will make you to become [k] fishers of men:" and when in particular he said to Simon, who, agreeably to the warmth of his feelings, might most strongly express his admiration; "Fear [l] not: from henceforth thou shalt catch men."

"From his power exerted in raising the impotent man, our Lord makes an easy [m] transition to his power of raising the dead; and from thence takes occasion to instruct the Jews in the doctrine of a general resurrection and future judgment."

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[h] John iv. 31, 32, 34. [i] ib. 35, 36, 37. [k] Matt. iv. 19. Mark i. 17. [l] Luke v. 10. [m] John v. 21, 25. Randolph's View, &c. 93.

It must also be observed that our Lord was addressing fishermen when he said, "What man is there among you, of whom if his son ask [n] a fish, will he give him a serpent?" And that he was speaking to the same hearers, [o] immediately after sitting in a ship and teaching the multitude that stood on the shore, when he compared his kingdom to "a [p] net that was cast into the sea, and gathered of every kind: which when it was full they drew to shore, and sat down, and collected the good into vessels, but cast the bad away."

[q] Maundrell informs us that not far from the mount of beatitudes was the city of Bethulia, which stood on a very eminent and conspicuous mountain. Our Lord might therefore direct the eye to it, when he said, "A city [r] that is set on a hill cannot be hidden." It has been further supposed that he might observe husbandmen manuring the soil with that material, when he called his disciples the [s] *salt* of the earth:" and that he might point to the objects themselves, when he bade them "behold the [t] fowls of the air," and "consider the [u] lilies of the field;" when he instructed them to judge of false prophets as of [w] trees, by the fruits which they brought forth; and when he compared hearers and doers of his word to [x] houses founded on a rock, and forgetful hearers of it to ruinous houses which had been erected on the sand.

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[n] Matt. vii. 10. [o] See Mark iv. 1. Matt. xiii. 36. [p] ib. 47, 48. [q] p. 115, ed. 6, Oxf. [r] Matt. v. 14. [s] ib. 13. [t] Matt. vi. 26. [u] ib. 28. [w] ib. vii. 16, 17. [x] Matt. vii. 24, 26, 27.

We find the same exhortation from the fowls of the air and the lilies of the field[y] repeated, when the words were probably spoken in Capernaum, or between that place and the adjoining lake. We have not sufficient grounds to fix the time of this repetition; Jesus's teaching from[z] a ship being an equivocal mark in such a country as Galilee, and the [a] tempest, which immediately succeeded, being no less so, in a lake surrounded with mountains, like that of Tiberias. It seems plain, from the series of events in the gospel history, that the discourse on the mount was delivered soon after the second passover in Christ's ministry, and perhaps about a month after the vernal equinox. But yet I incline to think that the general scene of the transaction, and the usual occupations of the Jews in their fields, vineyards and gardens of herbs, suggested some of the images which are ingeniously supposed to have arisen, not from *familiar* but from *present* objects.

* On healing the servant of a Centurion, who, though a Gentile, was more eminent for a rational faith in Jesus than the Jews, our Lord foretold the admission of many [b] Gentiles into the kingdom of heaven, and the exclusion and punishment of the unbelieving Jews.

When our Lord compared the progressive guilt of the Jews to the malady of a demoniac returning on him with seven fold fury, it is [c] ingeniously remarked, "that he did not introduce this comparison abruptly, but soon after curing a demoniac, who perhaps was then standing before him."

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[y] Luke xii. 24, 27. [z] Matt. xiii. 2. [a] Mark iv. 37. [b] Matt. viii. 11, 12. [c] See Farmer on the Demoniacs, p. 330. Matt. xii. 22, 43, 44, 45.

When one said to him, "[d] Behold thy mother and thy brethren stand without, desiring to speak with thee;" he answered, "Who is my mother? and who are my brethren?" "And he stretched forth his hands towards his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother."

Sir Isaac Newton, and many after him, have supposed that the parable of a [e] sower going forth to sow was spoken during seed time, about the month of November: and the series of events does not contradict the supposition.

When one of our Lord's disciples excused himself from becoming his immediate and constant attendant, by saying, Lord, suffer me first to go and bury my father; [to wait for his death, which in the course of nature cannot be distant;] Jesus said to him, "Let the [f] dead bury their dead:" [let the spiritually dead, thy brethren or thy kinsfolk, perform this office:] "but go thou and preach the kingdom of God."

In allusion to the miracle of feeding a great multitude with five loaves and two fishes, and to the attendance of the multitude that their returning wants might be again supplied, our Lord said to the people the next day, "Labour not for the [g] meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." And afterwards in the synagogue: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

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[d] Matt. xii. 47—50. [e] Matt. xiii. 3, &c. [f] Matt. viii. 21. Luke ix. 60. [g] John vi. 27, 35, 51.

* Immediately after the Pharisees had censured his disciples for [h] eating with unwashen hands, our Lord, referring to Pharisaical ablutions and fear of outward defilement, thus solemnly taught the multitude a most instructive and seasonable moral lesson:" "Hear [i] and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

The disciples having forgotten to take bread with them on crossing the lake of Tiberias, our Lord cautioned them against the [k] leaven of the Pharisees, the Sadducees, and Herod; meaning their doctrine, hypocrisy, and subtle cruelty.

At the feast of tabernacles the Jews filled a golden vessel out of Siloam, a fountain near mount Sion. When they came with it to the water gate of the temple, they sounded their trumpets, and sang, "With [l] joy shall ye draw water out of the wells of salvation:" and, "Ho, every one that thirsteth, come ye to the waters." This traditionary custom of drawing water, and pouring it on the morning sacrifice, was said to [m] signify the effusion of the Spirit; to be a symbol of the law; to be a commemoration of Moses's bringing water out of the rock in the wilderness; and to be offered that the rains of the year might be blessed, which began about the time when this feast was celebrated. It seems probable that, after the performance of this rite, "[n] Jesus stood and cried, saying, If any man thirst, let him come to me and drink: He that believeth in me, as the [o] scripture hath [in effect] said, out of his belly shall flow rivers of living water:" abundance of pure and perennial streams of spiritual grace and doctrine shall flow from him.

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[h] Mark vii. 2. [i] Matt. xv. 10, 11. [k] Matt. xvi. 6.
[l] Isai. xii. 3. lv. 1.

When Jesus said to the Pharisees, "I [p] am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life;" it is thought probable that he spake this at sun rising, as the evangelist had observed that early in the [q] morning he came into the temple.

Sir Isaac Newton is followed by many in supposing that it was the Sabbatical year, and that several Jewish bond servants had been newly set free at the feast of tabernacles, when our Lord said, "If [r] ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall set you free." Servants were manumitted in the [s] seventh year of their servitude; and in the fiftieth year [t] of Jubilee, on the tenth day of that month in which the feast of tabernacles was kept. But whether there was an actual manumission at this time is quite uncertain. The passage has sufficient force by referring to a common custom.

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[m] See Lightfoot, Schoettgen, and Wetstein in loc. and Buxt. lex. Rabb. voc. שאב.

[n] John vii. 37, 38.

[o] Isai. xliv. 3. Joel ii. 28.

[p] John viii. 12.

[q] ib. *v.* 2. See Luke xxiv. 22.

[r] John viii 31, 2.

[s] Exod. xxi. 2. Deut. xv. 12.

[t] Lev. xxv. 9, 40.

Immediately before Jesus restored sight to a man blind from his birth, he thus expressed himself: "As [u] long as I am in the world, I am the light of the world:" where the image of his being the light of the world in a moral sense was naturally suggested by the occasion. And when the man on whom the miracle was wrought believed in Jesus, and worshipped him, Jesus said, "For [w] judgment I am come into this world; that they who see not might see; and that they who see might be made blind." By my coming into the world, the just judgments of God are displayed: plain and good men see the truth; wise and vicious men are judicially blinded. Then said the Pharisees, "Are [x] we blind also?" Jesus answered, "If ye were blind," if ye were incapable of religious light and knowledge, "ye should have no sin:" "but now ye say, We see," we have wisdom and understanding, "therefore your sin remaineth;" you pervert your faculties, and are guilty of criminal unbelief.

It is ably suggested by Sir Isaac Newton that our Lord, during the feast of tabernacles, was near [y] folds in Jerusalem, which contained sheep for sacrifice, had a porter, and a certain height to obstruct the entrance of thieves; when he represented himself as the door of the sheepfold, as the good shepherd, as having other sheep of a different fold, as knowing his sheep and laying down his life for them.

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[u] John ix. 5. [w] v. 39. [x] v. 40, 41. [y] John x. 1—16.

* It appears that the feast of tabernacles was just ended, and that many were going from Jerusalem to their respective places of abode, when our Lord spake the parable which begins, "A certain man[z] *went down* from Jerusalem to Jericho:" and again, as he and many of the Jews were going up to the feast of dedication, he thus lays the scene of another parable: "Two men[a] *went up* to the temple to pray."

While Jesus was eating bread with one of the Pharisees on the sabbath, he spake three[b] parables arising from the occasion: one, in censure of choosing the chief places; another, in praise of disinterested hospitality and beneficence; and a third, representing the gospel under the idea of a great feast, from which the Jews should be excluded on their refusal to partake of it, and to which the Gentiles should be earnestly and importunately invited.

* The[c] covetous Pharisees being present, he spake the parable of a certain rich man who had an unjust steward; exhorted men to make themselves friends of riches which are so often procured by unrighteousness, and so often administer to it; and distinguished between the precarious and dangerous riches of this life and the true heavenly treasures. The Pharisees deriding him on this account, he with great dignity added another parable, of one who was rich, and unfeeling to the distresses of his fellow

creatures, in this life, and became the just object of divine punishment in the next.

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[z] Luke x. 30.

[a] Luke xviii. 10. This illustration is doubtful, as the phrase is applicable to inhabitants of Jerusalem. John vii. 14. Acts iii. 1.

[b] Luke xiv. 1—24.

[c] Luke xvi. 14.

* When he was near the mount of transfiguration, which the evangelists describe as a high mountain, he said to his Apostles, " If ye have faith as a grain of mustard seed, ye shall say unto this [d] mountain, Remove hence unto yonder place: and it shall remove." And Jortin has observed that, as he passed by the mount of Olives, the disciples wondered at the sudden withering of the fig tree; upon which Jesus answered, " Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this [e] mountain, Be thou removed, and be thou cast into the sea, it shall be done." * A like pointing out of present objects occurs while our Lord was in the way to the feast of dedication. " The apostles said to him, Increase our faith. And he said, [f] If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

* Martha having said to him, " Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me:" he answered, " Martha, Martha, thou art careful and troubled about many things; but one [g] thing is needful."

Being about to raise Lazarus, he extended his discourse to the general resurrection: " I am the [h] resurrection and the life: he that believeth in me, though he die yet shall he live [at the last day:] and whosoever liveth [at the general resurrection] and believeth in me, shall [i] never die."

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[d] Matt. xvii. 20.
[e] Matt. xxi. 21.
[f] Luke xvii. 5, 6.
[g] Luke x. 40, 41, 42.
[h] John xi. 25, 26.

When some brought young children to him, he took occasion to observe that of [k] such like was the kingdom of heaven: adding, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

* The remark of one of his disciples as he went out of the temple, "Master, [l] see what manner of stones, and what buildings, are here," occasioned this reply, "Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down;" and introduced a most illustrious prophecy relating to the destruction of Jerusalem.

At the time of the vernal equinox, when the trees put forth their leaves in Judea, he spake this parable: "Behold [m] the fig tree and all the trees: when they now shoot forth, ye see and know of your ownselves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

When Peter said to Jesus, "Thou shalt never wash my feet," Jesus answered him, "If I [n] wash thee not [in a spiritual sense] thou hast no part with me."

Having called the fruit of the vine his blood, or appointed it as the perpetual representation of his blood shed for mankind, he went on to call himself the true [o] vine, his father the husbandman, and his disciples the branches: declaring that, if they abode in him, they should bring forth much fruit, but severed from him should be cast forth as withered branches, and burnt.

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[i] See John iv. 14.
[k] Mark x. 14, 15.
[l] ib. xiii. 1, 2, &c.
[m] Luke xxi. 29—31.
[n] John xiii. 8.
[o] John xv. 1—6. Grotius observes here, and John vii. 37. Mos est Christi ex rebus obviis

And, lastly, after his resurrection he thus prophesied of Peter's death, "[p] Verily, verily, I say unto thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldest: but, when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not:" beautifully alluding to the circumstance that Peter, when he received an intimation that Jesus was standing on the shore, "[q] *girt* his fisher's coat unto him, and cast himself into the sea."

The following quotation from [r] Macknight will shew that our Lord's images were taken, if not from present objects, yet from obvious ones. "The sower going forth to sow, the growth of the corn, the trees putting forth their branches and leaves, the dressing of vineyards, the grass of the fields, the fowls of the air, the foxes' holes, the gathering of chickens under the wings of their dam, the affections of a father, the putting of the hand to the plough, the building of houses, the making of war, the robbing of a traveller, the breaking of houses by thieves, and many such similitudes, are introduced by him,

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sermonis sui occasionem sumere. It is unnaturally supposed by some, that a vine tree presented itself to Jesus at this time: because the scene is the guest chamber where he ate the passover.

[p] John xxi. 18. [q] ib. v. 7. See Macknight's Harmony, p. 661, 2d. ed. [r] Gospel History, p. 80, 1.

to convey striking impressions of the truths which he was delivering."

Mr. [s] Townson's instances are, "his comparing the perverseness of the Jews to the froward and sullen humour of children; and the solicitude of heaven for the conversion of sinners, and the joy of angels on their repentance, to a woman lighting a candle and sweeping her house, in search after her lost piece of silver, and, when she had found it, calling her neighbours about her to rejoice with her."

Other examples are, the burning of tares and the storing of wheat, the separation of good fishes from bad, the dunging of a fig tree, the quality of leaven, the importunity of petitioners, the seeking of a lost sheep on the mountains, the dividing of sheep from goats, the customs of nuptial and other feasts, the conduct of stewards, labourers and domestic servants. But it is unnecessary to make an attempt towards a complete induction of particulars.

By so strongly marking our Lord's peculiar mode of instructing, and, instead of repeated general lessons on religious and moral topics, introducing so many references to time and place, to occasional occurrences and present objects, the evangelists furnish a presumption that his discourses are not artfully and cautiously [t] invented by them, but are always the substance of what he said, and often his very expressions.

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[s] See an ingenious visitation sermon preached at Chester. 1778.

[t] This is among the many very masterly observations made by Dr. Jortin. See Discourses on the Christian Religion, p. 229, 245, 246.

And as our Lord's conversation so constantly took this turn, it may be collected that his grand purpose was to be useful and [u] instructive.

It has been further observed, that his excellent lessons were likely to be better retained this way; as every object and event to which he had alluded served for a monitor and remembrancer.

It may be added, that this manner of teaching must sometimes have given a peculiar [w] animation to his discourses: that a proud display of knowledge and wisdom is best avoided by pursuing this method: that it proves how full our Lord's mind always was of the best thoughts, his mouth speaking out of the abundance of his heart: and that it may teach good men distantly to copy his admirable manner, by making a right use of common incidents on fit occasions.

And again: Our Lord's familiar way of instructing is strongly contrasted to the terrors which accompanied the giving of the law. "We [x] are not come to the mountain that might be [y] touched, and that burned with fire, nor unto blackness and darkness and tempest; and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more: for they could not endure that which was commanded; And if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake: [z] But we are come to a prophet from among our brethren, to the meek and lowly Jesus, who was touched with the feeling of our infirmities, and graciously adapted himself to them.

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[u] Bishop Law's Observations, &c. p. 322. See an instance of his private instructions, John xi. 24.

[w] I have often admired, says an elegant writer, the spirited theatrical manner of the Italian and eastern poets when they recite in the open air, pointing out each object of description in an imaginary scene of their own extemporaneous creation; but availing themselves at the same time of every real appearance of nature within view of their audience, that is applicable to their subject, and connected in some degree with the spot where the recital is made. Wood's Genius of Homer, p. 22, 4to.

[x] Heb. xii. 18—24.

[y] It is ingenious to supply *μὴ* or οὐ with Junius and Wall. But the mountain *capable of being touched* may be opposed to the *heavenly one* mentioned v. 22.

SECTION VII.

THAT HE SHEWED A KNOWLEDGE OF MEN'S SECRET WORDS AND ACTIONS, AND EVEN OF THEIR THOUGHTS.

A WONDERFUL circumstance appeared in our Lord's conduct and discourse, that all things, even the inmost recesses of the human mind, were "[a] naked and open" to his view.

The position which we are illustrating is thus laid down by St. John: "[b] Now when Jesus was in Jerusalem at the passover, at the [c] feast, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men: and needed not that any should testify of man: for he knew what was in man." And we find the [d] disciples in one place, and Peter in another, declaring that our Lord knew all things.

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[z] Deut. xviii. 18. Matt. xi. 29. Heb. iv. 15.

[a] Heb. iv. 13.

[b] John ii. 23—25.

[c] i. e. during the eight days of its continuance: not on the *feast day*, as we injudiciously render it here and Matt. xxvi. 5. and p. p.

It will be useful to pursue this subject throughout our Lord's history: and here, as in the preceding section, I shall compile the observations of [e] others, and distinguish my own additions.

When Jesus saw Nathanael coming to him, he thus characterized him, [f] "Behold an Israelite indeed, in whom is no guile." Nathanael, who really had "a [g] conscience void of offence," was astonished that a stranger should thus address him, and therefore asked, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee:" alluding, it is most probable, to private acts of devotion which he had been there performing. Nathanael, struck with this instance of supernatural knowledge in addition to the [h] Baptist's testimony, thus expressed his belief in Jesus as the Messiah: "Rabbi, thou art the Son of God, thou art the King of Israel."

St. John also relates that "there [i] was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher sent from God: for no man can do these miracles that thou doest, unless God be with him." The answer of

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[d] John xvi. 30. xxi. 17. See also John xiii. 11.

[e] See Benson's Life of Christ, c. v. Bishop Law's Considerations, p. 330.

[f] John i. 47, &c.

[g] Acts xxiv. 16.

[h] John i. 36.

[i] John iii. 1, 2.

Jesus does not seem to be direct; and therefore [k] Le Clerc thus explains it: "Having premised this, Nicodemus was about to ask Jesus what he ought to do that he might be admitted into the kingdom of heaven, which was at hand; and this is the concealed part, which Jesus's reply has regard to." The passage thus understood will furnish an instance of what Lord [l] Bacon mentions, though in too general terms: "It is an excellent observation, which hath been made upon the answers of our Saviour Christ to many of the questions which were propounded to him, how that they are impertinent to the state of the question demanded: the reason whereof is, because not being like man, which knows man's thoughts by his words, but knowing man's thoughts immediately, he *never* answered their words, but their thoughts." This great writer should rather have said, "he *sometimes* answered, not their words but their thoughts." Read our Lord's reply with this clue, and nothing can be more pertinent. "Verily,[m] verily, I say unto thee, Unless a man be born[n] again" [by a spiritual birth, and by baptism receive the extraordinary gifts of the spirit,] "he cannot see the kingdom of God:" he cannot become a subject of my present or future kingdom.

Nor is there any other way of explaining such texts but what is suggested; or recurring to the supposition that more was said on both sides than the evangelists record, and that rather the [o] heads of the discourses than the particulars are delivered down to us.

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[k] Harm. fol. p. 520.

[l] Works, vol. ii. fol. Lond. 1740.

[m] John iii. 3.

[n] The word ἄνωθεν may be translated *again*, or, *from above*. See Gal. iv. 9. for the former sense, which I prefer on account of *v*. 4: and see *v*. 31. xix. 11. James i. 17. iii. 15, 17. for the latter.

We have another instance of our Lord's divine knowledge in his conversation with the woman of Samaria. Proposing to discover his high prophetic character among the Samaritans, he said to her, "Go, [p] call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

To proceed in the order of events. When Jesus said to a paralytic in Capernaum, "Take [q] courage, son, thy sins are forgiven thee;" there were certain Scribes and Pharisees sitting there, and reasoning in their hearts, "Why doth this man speak blasphemies? who can forgive sins but God only?" "And immediately when he perceived in his spirit that they so reasoned within themselves," or, as St. Matthew expresses it, "when he saw their thoughts," he said to them, "Why reason ye these things in your hearts? Which is easier, to say to the sick of the palsy, Thy sins are forgiven thee: or to say, Arise, and take up thy bed, and walk? [Which is easier, to [r] see the heart and to know that a person is worthy of forgiveness; or to work a miracle?] But that ye may know that the Son of Man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and walk." Thus he leaves them to infer his more than human knowledge in selecting fit objects of forgiveness, from an act of more than human power, and from their consciousness that he was acquainted with the operations of their minds.

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[o] See Luke xvi. 15—18. [p] John iv. 16, 17, 18. [q] Matt. ix. 2, &c. and p. p. [r] It is said that Jesus saw their faith, Matt. ix. 2. This refers to the faith of the paralytic himself, as well as of those who brought him.

When the Scribes and Pharisees [s] watched Jesus whether he would heal a man with a withered hand on the sabbath day, "he knew their thoughts," commanded the man to arise and stand forth in the midst of the synagogue, reasoned the case with them, and, alluding to their [t] secret plot against him, asked them in return, "Is it lawful on the sabbath day to do good, or to do evil? to save life or to destroy it?" contrasting his own benevolent design with the murderous one which they were harbouring against him.

* When the Roman centurion respectfully besought him by the elders of the Jews to preserve the life of his servant, who was at the point of death, and in deference to Jewish [u] customs, declined seeking a personal interview notwithstanding his station; our Lord knew the reply which would be made, the occasion for displaying the centurion's faith, and the entire series of events, when he answered, "I will [w] come and heal him."

When a woman who had been a sinner anointed Jesus while he was sitting at meat with Simon the Pharisee, "he who had bidden him *spake* [x] *within*

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[s] Luke vi. 7. [t] This is Benson's interpretation. [u] Acts x. 28.
[w] Matt. viii. 7. [x] Luke vii. 39.

himself, saying, This man, if he were a prophet, would have known who, and what manner of woman, this is that toucheth him: for she is a sinner:" and thus proved it to be a natural notion that a divine instructor should be endued with that knowledge which Jesus actually possessed. Jesus replied to his thoughts, shewed by a parable that the woman's expression of her gratitude was reasonable, and, on account of her former and present marks of repentance, spake comfort to her by [y] thrice declaring that her sins were remitted.

When Jesus had healed a blind and dumb demoniac, and the people expressed their amazement by saying, "Is [z] not this the son of David?" the Scribes and Pharisees, who had come from Jerusalem to Capernaum in order to watch our Lord's conduct, alarmed at hearing such a question started by the multitude, immediately suggested this blasphemy apart from Jesus, "He casteth out demons by Beelzebub, the prince of the demons." "But he, *knowing their thoughts*," confuted this impious calumny by similitudes shewing how absurd it was to suppose that Satan should be divided against himself.

* When the [a] Pharisee with whom Jesus dined wondered that he did not first wash before dinner; it may be supposed that Jesus addressed his subsequent discourse to this inward sentiment, not plainly declared by words or actions.

* When a woman who had laboured under an issue of blood twelve years, came behind Jesus as

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[y] Luke vii. 47, 48, 50. [z] Matt. xii. 22. and p. p. [a] Luke xi. 38, &c.

multitudes thronged him, and [b] touched the hem of his garment, saying within herself," not to others, "If I may but touch his garment, I shall be whole ;" and, in reward of her faith, instantly perceived that she was healed ; our Lord knew that extraordinary power had gone out of him, and that the woman had approached him with full assurance of recovery ; and to promote the great ends of his mission by a discovery of this double miracle, he asked who touched him, and declared to the woman that her faith had restored her.

When Jesus had spoken of [c] coming to him, of believing in him, of being so taught of God and so hearing and learning of the Father as to come unto him, and of receiving and obeying his doctrine which he should ratify by his death, under the figures of the [d] meat which endured unto everlasting life, of the true [e] bread from heaven, of the bread which gave [f] life unto the world ; and had called himself the [g] bread of life, the [h] living bread, nourishing and supporting the souls of men while he lived among them ; adding that the bread which he spake of was his flesh [i] which he would give for the life of the world ; that his flesh was to be [k] eaten and his blood drunk, they being food in a true and excellent sense, and far beyond that which sustained the perishing body, insomuch that whosoever [l] ate him should [m] live by him; the evangelist relates that "many of his disciples, when they heard this, said, This is a hard saying, who can hear it?" But "when Jesus [n] *knew in himself*," and not by human means, "that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before?" Then you may be convinced how truly I asserted that I came [o] down from heaven. It is the spiritual part, both in the teacher and hearer, that giveth life: the flesh, or body, profiteth nothing as a source of life: even my oblation of my body on the cross will be of no avail, but to such as are duly influenced by considering the purposes which it serves: the words which I speak unto you, the truths which I teach and which I shall confirm by my death, are a life-giving principle, and the source [p] of eternal life in an honest and good heart [q] sanctified by them. "But there are some of you that believe not." For Jesus [r] *knew from the beginning* who they were that believed not.[s]

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[b] Matt. ix. 20, &c. [c] John vi. 35, 47, 45, 27, 51. [d] *v.* 27.
[e] *v.* 32. [f] *v.* 33. [g] *v.* 35. [h] *v.* 51. [i] ib. [k] *v.* 54, 55.
[l] *v.* 57. See like images John vii. 37. Isai. lv. 2. Prov. ix. 5. Jer. xv. 16. Ezek. iii. 1, 3. Rev. x. 9, 10. 1 Cor. iii. 2. Heb. v. 14. and particularly Ecclus. xxiv. 21. See the twelfth of Dr. Clarke's seventeen sermons.

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[m] So magnificent a promise as living by Christ, living for ever, having eternal life, and being raised up at the last day, *v.* 57, 54. cannot be given to eating and drinking bread and wine representing the flesh [or body] and blood of Christ in the Lord's supper. Such a promise can only be made to faith productive of good works.

[n] *v.* 61, 2, 3.

[o] *v.* 58, 51, 33.

[p] *v.* 68.

[q] John xvii. 17.

[r] John vi. 64.

[s] In this difficult chapter, *v.* 51, 53—7. are explained by *v* 58. as appears by the annexed promise of living for ever. But *v.* 58. is equivalent to *v.* 35. and *v.* 35. is explained by *v.* 40. where we should read γὰρ for δέ. Again *v.* 35. is parallel to *v.* 48. and *v.* 48. is expressed, without a figure, in *v.* 47. Observe that δώσει, *will give*, occurs *v.* 27; and δώσω, *I will give*, *v.* 51: whence it follows that Jesus had in view his

[[t] When a certain man thus accosted him, "Lord, I will follow thee whithersoever thou goest," Jesus thus addressed his secret prejudices as to the temporal grandeur of the Messiah: "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." Grotius observes that Christ paupertatem suam profitens ipsum hominis ulcus tetigit.

* Jesus wisely declined working a miracle for the woman of Canaan who implored his assistance to heal her daughter; because he "was a minister [u] of the circumcision for the truth of God, to confirm the promises made unto the fathers." But when he rejected her importunity in the following strong proverbial form, "It is not meet to take the children's bread, [w] and cast it to dogs," he made use of the expression to [x] prove her faith, knowing that he should have an opportunity to commend and reward it.

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doctrine sealed by his blood; which doctrine whosoever so imbibed and digested as to allow it a proper effect on his conduct, should have eternal life. By this highly figurative language, though carefully explained by him, Jesus checked the ardour of the multitude, v. 15; and exercised the faith of his hearers, separating the worldly minded from the sincere. Randolph says, View, &c. p. 150, 151: "By *giving his flesh for the life of the world,* he plainly alludes to his passion; and by *eating his flesh and drinking his blood,* he means, as he himself hath explained it, v. 29, 35, 47. *believing on him:* though I doubt not but the words carry a farther allusion to the sacrament, which he should afterwards institute."

[t] See Randolph's View, &c. p. 185. [u] Rom. xv. 8. [w] Matt. xv. 26.
[x] See Matt. viii. 7. John iv. 16. vi. 6.

[y] They that received the [z] didrachm, annually given to the High Priest for the service of the [a] temple, asked Peter in Capernaum whether Jesus did not submit to that tribute as well as other Jews. When Peter returned to the house where our Lord was, Jesus shewed his knowledge of this transaction by preventing Peter who was about to relate it, and intimated that as the Son of God, and as the lineal [b] descendant of David, he might plead an [c] exemption from it.

At the same time, Jesus took another occasion of shewing that no remote or secret occurrence could be concealed from him. As they journied, the disciples had disputed among themselves which should be the greatest. Jesus *saw* [d] *the thought of their heart*, asked them the subject of their debate, on their silence advanced this maxim, "If [e] a man desire to be first, the same shall be last of all, and servant of all;" and when, conscious of a discovery, they still requested a decision of the point, taught them that the way to exaltation in his kingdom was to imitate the [f] humility of children.

We read that the Pharisees and Chief Priests sent officers to take Jesus at the feast of tabernacles, about six months before his crucifixion. It is probable that our Lord, engaged in teaching the people, immediately diverted his discourse, and, with a piercing and commanding look, addressed them to this effect: "My [g] purpose is to continue with you only a short time: my departure to him that sent me is at hand. The time of distress will come on you, when ye shall in vain [h] seek me as your deliverer: for I go whither ye cannot follow me." This reasoning against their covert design could not but create wonder and awe; and the discovery of their [i] thoughts seems to be a principal reason why they declared at their return that "never [k] man spake like this man."

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[y] Matt. xvii. 24, &c. [z] In value about fifteen pence. [a] See Grot. and Diod. Sic. p. 1082. l. 80. and the note: ed. Wesseling. [b] Perhaps this circumstance is introduced, because, immediately before, the disciples had been much depressed by our Lord's prophecy of his death, v. 23. [c] See Bishop Pearce. [d] Luke ix. 47. [e] Mark ix. 35. [f] Mark ix. 33—7. and p. p.

"The [l] woman taken in adultery was brought before Jesus with a view to entrap him, that by a judicial decision he might declare himself a king. But Jesus wisely eluded their malice; knowing their heart."

* Zaccheus was a stranger to the person of Jesus; and therefore our Lord, by [m] selecting him from a great multitude to be his host, shewed an extraordinary knowledge of his character and good disposition towards him.

When certain proselytes to Judaism among the Asiatic Greeks desired to see Jesus, and Andrew and Philip informed him of it, we shall not rightly understand our Lord's [n] abrupt reply about the near approach and consequences of his death, and about the temporal danger of professing the gospel, unless we consider that he addresses himself to the [o] prejudices of his hearers supernaturally known to him, and that he was rectifying their mistaken expectations of a splendid worldly kingdom shortly to be erected by him.

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[g] Paraphrase of John vii. 33, 34. [h] Matt. xxiv. 23.
[i] Dr. Clagett in his paraphrase on v. 33. says, "When they were come, Jesus, knowing their business, thus spake unto them. It did without question startle the officers to hear our Saviour reflect so plainly upon the business for which they were sent; this arguing him to be a prophet. Something like this we find 1 Kings xiv. 6. and John i. 48. [k] John vii. 46. [l] Locke's Reas. of Christianity, 8vo. p. 60, ed. 1736. John viii. 3, &c. [m] Luke xix. 5. [n] John xii. 23, &c.

When our Lord's disciples reasoned among themselves about his declaration, "A [p] little while and ye shall see me, and again a little while and ye shall not see me, because I go to the Father;" when they said among themselves, "What is this that he saith unto us? we cannot tell what he saith;" Jesus knew that they were desirous to ask him, and graciously solved those doubts which had passed among them apart from him, and which no mere man could have known: "I came forth from the Father, and am come into the world; again, I leave the world and go to the Father." Upon which knowledge of their private reasonings his disciples made this declaration; "Now we are sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God."

St. John observes that Jesus [q] knew from the beginning who should betray him. And again: "He knew [r] who should betray him: therefore said he [when he was about to wash the feet of the disciples] Ye are clean, but not all."

* Judas had given a sign to the band who came with him to seize Jesus, "Whomsoever I [s] shall kiss,

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[o] See a like instance Luke xiv. 25, 6, &c. and, as Dr. Benson thinks, Luke ix. 57, 58. [p] John xvi. 17, &c. [q] John vi. 64. [r] John xiii. [s] Mark xiv. 44.

that same is he: take him, and lead him away safely." Jesus alluded to this secret transaction, when he said, "Judas,[t] betrayest thou the Son of Man with a kiss?"

While Jesus stood before the High Priest Caiaphas, he was thrice denied by Peter. Peter being in the hall[u] below, and our Lord in the upper part of the same spacious chamber; it is reasonable to think that our Lord's acquaintance with the fact, and his "turning and[w] looking on Peter," immediately after his third and most vehement denial, furnish another instance of his more than human knowledge.

* I shall close this enumeration with two instances of facts preternaturally known by our Lord after he rose from the dead. "He[x] upbraided the Apostles with their unbelief and hardness of heart, because they believed not them who had seen him after his resurrection:" and he shewed his knowledge of Thomas's incredulity, and of the very words in which he expressed it, when he said to him, "[y] Reach hither thy finger, and perceive my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing."

Dr.[z] Benson has observed that this knowledge directed our Lord in preaching his doctrine, in working miracles, in selecting his Apostles, in conducting himself towards his enemies, and in answering insidious questions.

It also shews that "God[a] gave not the spirit by measure unto him." We read that the same gift was imparted in a lower degree to his followers. The word of God, spoken by his prophets, was "a [b] discerner of the thoughts and intents of the heart:" and when the first Christians prophesied in the church, "the [c] secrets of the unbeliever's heart were made manifest; and so falling down on his face he worshipped God, and reported that God was in them of a truth."

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[t] Luke xxii. 48. [u] Mark xiv. 66. [w] Luke xxii. 61. [x] Mark xvi. 14. [y] John xx. 27. [z] Life of Christ, c. v. [a] John iii. 34.

At the time, this great and wonderful knowledge must have carried with it much astonishment to all, and the most entire conviction to the well disposed; and it must have filled his enemies with shame, and have greatly aggravated their guilt.

To those who believe the sacred records it will always be a proof of our Lord's heavenly mission. "Christ, says an admirable [d] writer, knew the hearts of men, as he shewed on all occasions: a knowledge which Almighty God represents in scripture as so peculiar to himself, that he cannot be supposed to suffer those to partake of it who are not sent by him."

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[b] Heb. iv. 12.
[c] 1 Cor. xiv. 25.
[d] Jortin: Eccles. Hist. i. 282.

SECTION VIII.

OF HIS WISDOM IN DIFFICULT CIRCUMSTANCES, AND IN REPLYING TO INSIDIOUS QUESTIONS.

AFTER having recounted proofs of our Lord's supernatural knowledge, I shall shew his superior wisdom in trying situations, and in answering difficult or insnaring questions suddenly and publicly proposed; a wisdom uniformly displayed by him, and, though not exceeding the powers of man, yet admirable in itself, and worthy of a prophet sent from God: nor indeed can it easily be accounted for on any other supposition than that of inspiration from above, considering the narrow and mistaken notions of the Jews at the time of Christ's appearance.

Let the reader consider the following instances.

"Jesus entered into a synagogue; and there was a man who had his hand withered. And the Pharisees, that they might accuse him [of breaking Moses's law,] asked him, saying, Is it [a] lawful to heal on the sabbath day? And he said unto them, What man shall there be among you that shall have one sheep; and, if it fall into a pit on the sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do good on the sabbath day."

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[a] Matt. xii. 10, 11, 12.

* When one said to him, "[b] Master, speak to my brother that he divide the inheritance with me:" his reply was, "Man, who made me a judge or a divider over you?" Thus did he keep within the limits of his office as a heavenly teacher.

In the temple, the Scribes and Pharisees brought to Jesus a woman taken in adultery: "and, [c] when they had set her in the midst, they said unto him, Moses in the law commanded us that such should be stoned; but what sayest thou? This they said tempting him, that they might have to accuse him" either of condemning her to death without the authority of the Roman governor, or of determining against the decision of their law. But Jesus stooped down, and with his finger [d] formed about them a circle in the dust of the [e] pavement. And "when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down and marked the ground. And they who heard it, being convicted by their own conscience, went out one by one, beginning at the eldest even to the last: and Jesus was left alone, and the woman standing in the midst." But though our Lord did not invade the province of the magistrate

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* Dr. Benson, in his Life of Christ, c. v. has given all the instances in this section, except those marked thus *.

[b] Luke xii. 13, 14, 15.

[c] John viii. 3, &c.

[d] *Γράφειν κύκλον* in the Greek mathematicians is to describe a circle: and Plutarch in the story of Popillius, who included Antiochus in a circle, and demanded his answer before he quitted it, says, *τῷ κλήματι γυρὸν περὶ αὐτὸν περι ἔγραψε*. Apophthegms. Caius Popillius.

[e] I reject *μὴ προσποιούμενος*, as a gloss.

by condemning the adulteress to death, he explicitly condemned her crime as a moral instructor; "Go, and *sin* no more."

When the Pharisees and Sadducees, tempting him, desired that he would shew them a sign from heaven, he answered, "[f] When it is evening, ye say, It will be fair weather, for the sky is red: and in the morning, It will be foul weather to day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky: but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign, and a sign shall not be given unto it [such as they ask at this time;] but the sign of the prophet Jonas" [shall be hereafter given.] He advises them to use their reason, refers them to a future illustrious proof of his divine mission, and reproves their vices; but he displays not his boundless power to the unworthy, though all nature was at his command.

When "a certain [g] teacher of the law stood up and tempted him, [or proved his wisdom,] saying, Master, what shall I do to inherit eternal life?" a reply was expected derogating from the excellence of the law, and exposing our Lord to censure and danger on that account. But Jesus referred him to the Jewish law giver, approved of his answer, and assured him that, if he loved God and his neighbour, he should live: and being further asked who was his neighbour, he shewed, by an elegant and affecting parable, that every one to whom he could perform a good office was comprehended in that description.

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[f] Matt. xvi. 1—4.

[g] Luke x. 25—37.

"[h] The feast of the dedication was holden at Jerusalem; and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou keep us in [i] suspense: if thou be the Christ, tell us plainly. Jesus answered them, I have told you heretofore, and yet ye believe not: the works that I do in my Father's name, they bear witness of me." Thus did he indirectly declare his Messiahship, by appealing to his miracles, and by calling God his Father. Truth was tempered by wisdom: however, prejudice so blinded his enemies, that nothing but a miracle could preserve him from their rage.

Great multitudes followed Jesus as he went up to celebrate his last passover at Jerusalem. "And the [k] Pharisees came to him, tempting him [or trying to set him at variance with Moses,] and saying to him, Is it lawful for a man to put away his wife for every cause?" It is probable that they knew his [l] decision of that point, and designed to take advantage of it. Jesus in his reply asked them Moses's determination, declared that their forefathers were not capable of a more perfect law, and shewed them from the history written by Moses that so strict and sacred an union as marriage ought not to be lightly dissolved. Thus did he silence them by that very authority which they expected him to oppose.

As Jesus was in the temple, the Jewish rulers asked him by what [m] authority he acted. Jesus in return put a question to them, whether the baptism of John was from heaven or of men. "And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We know not." Thus did he confound the device of his adversaries, which probably was to apprehend him, and accuse him of blasphemy, if he had [n] acknowledged himself to be the Messiah; and yet sufficiently intimate that he was commissioned from above, as one who was universally esteemed a prophet had repeatedly borne him [o] testimony.

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[h] John x. 22, &c. [i] See the marginal rendering. H. Steph. Test. Græc. 12mo. 1576, has *suspensam tenes*. [k] Matt. xix. 3. [l] Matt. v. 32. [m] ib. xxi. 23—27.

When he was asked in the most flattering and artful terms about the lawfulness of paying tribute, we must observe that to deny this was sedition; and to affirm it was disclaiming his Messiahship in the opinion of the Jews, and betraying the rights of that people. But how superior does Jesus rise to this formidable alternative? "Why [p] tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a denarius. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things which are God's. When they heard these words they marvelled, and left him, and went their way."

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[n] See Mark xi. 18. [o] Matt. iii. 14. John i. 26—9, 36. iii. 26—36.
[p] Matt. xxii. 16—22. and p. p.

The Sadducees also put to him a great difficulty, in their apprehension of things; whose wife at the resurrection a woman should be whom seven brethren had successively taken. Jesus answered, "Ye [q] do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven." The answer is most clear and determinate, most instructive and rational. No wonder that the multitude who heard it were astonished at his doctrine.

Again: when the Pharisees heard that he had put the Sadducees to silence, they made trial of his wisdom by asking him which was the great commandment of the law. Jesus replied, "Thou [r] shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. This is the first and great commandment. And the second is like unto it, namely this; Thou shalt love thy neighbour as thyself. On these two commandments depend all the law and the prophets." This answer was so just, that it was applauded even by one of the Scribes who had combined in asking it insidiously. And the triumph of Jesus's wisdom was so complete, that no man durst from that [s] time forth ask him any more questions.

I shall end the remarks under this head with the words of a [t] most eminent author; though I think that, through haste of writing, too weak an expression has escaped him.

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[q] Matt. xxii. 23—30. and p. p.

[r] Matt. xxii. 34—40. and p. p.

[s] ὥρας is the true reading, Matt. xxii. 46.

[t] Secker's Sermons, vol. iv. p. 206, Engl. ed.

“ There is scarce any thing which proves both wisdom and rightness of mind more fully, than proper behaviour on sudden occasions, and proper answers to unforeseen questions : for what a man shews himself to be at such times, we have in general great cause to believe he really is. Now to this trial our Saviour, living a public life, in the midst of persons taking all advantages to insnare him, was perpetually exposed ; and his character *never suffered* by it.” It was indeed exalted by every such occasion of shewing his wisdom and sedateness : [u] insomuch that his enemies were ashamed, amazed, and silenced ; nay, even paid him the unwilling tribute of public approbation.

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[u] Luke xiii. 17. Matt. xxii. 22, 46. Mark xii. 32.

SECTION IX.

THAT INCIDENTS, SOMETIMES VERY SLIGHT, AND QUESTIONS, PARTICULARLY SOME OF A CURIOUS NATURE, WERE TURNED BY HIM TO AN INSTRUCTIVE AND PRACTICAL PURPOSE.

WHEN our Lord's " disciples prayed him, saying, Mastér, eat :" he took occasion to inculcate that the true feast to a good mind was, to be employed in the service of God and man: " My [a] meat is, to do the will of him that sent me, and to finish his work."

When " a certain woman lifted up her voice and said to him. Blessed is the womb that bear thee, and the breasts which thou hast sucked," he replied, " Yea [b] rather blessed are they that hear the word of God and keep it."

* When " one said to him, Behold thy mother and thy brethren stand without, desiring to speak with thee ; he stretched forth his hand towards his disciples, and said, Behold my mother, and my brethren. [c] For whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother."

When he was thus addressed, " Master, speak to my brother that he divide the inheritance with me," he embraced that opportunity of cautioning his hearers against the vice which seems to have dictated the request made to him : [d] " Take heed and beware of covetousness; for a man's life [or true happiness] consisteth not in the abundance of the things which he possesseth." Nor was he content with delivering a general precept; but went on to enforce what he advanced by a beautiful [e] parable, the [f] moral of which he distinctly pointed out: "so is he that layeth up treasure for himself, and is not rich towards God." And afterwards he still further pursued the topic in [g] words confined to the disciples only.

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[a] John iv. 34.
[b] Luke xi. 28.
[c] Matt. xii. 47—50.
[d] Luke xii. 15. Wetstein's note on this verse is ; Cohærent hæc cum præcedentibus, ut doceamur veram litis inter fratres causam fuisse

When some told him of the Galileans whose blood Pilate had mingled with their sacrifices, he did not indulge the malevolence of the Scribes and Pharisees by enlarging on the crimes of the unhappy sufferers, whose nation was held in contempt among the rest of the Jews; he was silent on Pilate's cruelty [h] and impiety, and on the special reasons why God permitted such judgments to overtake men; choosing to warn his hearers of the national judgments impending over *them*, which nothing could avert but repentance. "Unless ye [i] repent, ye shall all perish in [k] like manner: [by a like fearful destruction, in the calamitous war with the Romans.] And, the importance of the subject deeply engaging him, he illustrated by a [l] parable the danger of unfruitfulness in good works; and the long suffering and goodness

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utriusque desiderium plura habendi. Servius ad Georg. ii. 496. "et infidos agitans discordia fratres" infidos autem ait, quod avaritiæ causa dissentiunt.

[e] Luke xii. 16—20.

[f] *v.* 21.

[g] *v.* 22, &c.

[h] See the eighth of Dr. Clarke's Seventeen Sermons; where most of the instances given in this section occur. Those marked * are the author's illustrations.

[i] Luke xiii. 3, 5.

[k] ὡσαύτως, ὁμοίως.

[l] ib. 6—9.

of God, shewn by a gracious and earnest invitation of them to amendment at that very period of time.

When "one said to him, Lord, are there few that be saved?" are there few [m] of this generation that will enter into thy kingdom? he indirectly answered the inquiry which he had solved in [n] another place, and at the same time conveyed much useful instruction: "Strive [o] to enter in at the *straight* gate:" it is an object worthy of your most earnest contention: use the present season, lest hereafter ye feel inexpressible regret and anguish: lest I say unto you at the last day, Depart from me all the workers of iniquity: lest ye be excluded from the company of Abraham, Isaac and Jacob in my glorious kingdom, and the despised Gentiles be admitted.

When Martha received Jesus into her house at Bethany, and complained to him that her sister Mary left her alone to serve, while she sat at Jesus's feet and heard his word; what was our Lord's answer?

> Nil parvum sapit, et semper sublimia curat: Hor.

"[p] Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part which shall not be taken away from her." The one thing needful is the good part chosen by Mary; attention to religious and eternal concerns.

When Jesus's disciples inquired "who was the greatest in the kingdom of heaven," "he set a little child in the midst of them, and said,[q] Verily I say unto you, unless ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

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[m] The answer refers to those in whose presence Christ had eaten and drunk, and in whose streets he had taught, *v.* 26. [n] Matt. vii. 14.
[o] Luke xiii. 23—30. [p] ib. x. 41.

* When Peter came to Jesus and said, "[r] Lord, how often shall my brother sin against me, and I forgive him; till seven times?" Our Lord answered him, "I say not unto thee, Until seven times, but until [s] seventy times seven." But he did not stop here: he proceeded to speak the striking parable of the merciless servant, the application of which he himself made: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

When thus questioned concerning a man blind from his birth, "Master, who sinned, this man, or his parents, that he was born blind? Our Lord dismissed the deep part of the question in a word, "[t] Neither did this man [u] sin, nor his parents:" not entering into any discussion about the impossibility of a [w] pre-existing state, nor defining in what cases children might reasonably bear the iniquity of their parents. He kept in view the end of his mission; observed that a fit occasion of working a miracle had arisen, especially as the time of his [x] departure was approaching; and led his followers to consider him as the light of the world in a moral sense, as well as in the natural one of restoring sight to the blind.

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[q] Matt. xviii. 2, 3, 4.

[r] Matt. xviii. 21—35.

[s] Here a definite number is put for an indefinite.

[t] John ix. 1—5.

[u] i. e. so as to cause the infliction of a judicial punishment.

[w] This is the learned Mr. Farmer's remark: on demoniacs, p. 360.

[x] It was now about six months before his death.

When one thus respectfully addressed him, "*Good* Master, what shall I do that I may inherit eternal life?" he did not answer the important question till he had advanced a fundamental religious truth suggested by a casual expression: "Why [y] callest thou me good? there is none good but one, that is God."

* When questioned about the lawfulness of paying tribute, he was not content with indirectly asserting a civil duty in the words, "Render unto Cesar the things which are Cesar's;" but he added a religious lesson, "and [z] unto God the things which are God's."

When four of his apostles, Peter, James, John and Andrew, asked him on the mount of Olives at what time the temple was to be destroyed, and what was the sign of his coming to punish the Jews, and of the end of the Mosaic dispensation; he delivered [a] at large a most remarkable prophecy, but at the close of it he was still more [b] copious in enforcing the duties of watchfulness, prayer, and good works.

And, lastly, when our Lord after his resurrection had foretold the manner of Peter's death in his old age, "Peter, [c] seeing John, saith, Lord, and what shall this man do?" to which question our Lord gave an obscure answer, gently censured Peter's inquisitiveness, and reminded him that the point of high importance was to [d] follow him, to imitate his life and his constancy unto death.

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[y] Mark x. 17. [z] Matt. xxii. 21. [a] Matt. xxiv. 4—41.

[b] Matt. xxiv. 42. and the p. p. 43—51. xxv. 1—46. Luke xxi. 34, 35.

[c] John xxi. 21, 22.

We see by this induction that as our Lord wrought no unnecessary miracle, so neither did he display unnecessary knowledge; and that he thought religious knowledge and practical truths by far the most important: we perceive the bent of his mind by the tendency of his discourse: we should ourselves prefer what most engaged his attention; and should particularly bear in mind his weighty and affectionate admonition to his apostles, "If ye [e] know these things, happy are ye if ye do them."

SECTION X.

OF PARABLES, AND THE REASONS WHY OUR LORD USED THEM.

THERE are different significations of the word *parable* in the writings of the New Testament, and in the Greek versions of the Old.

It is sometimes used for elevated and instructive poetry. Balaam is said to take up his [a] *parable*, when he uttered his [b] sublime poems and predictions relating to Israel. [c] David says, "I will incline mine ear to a *parable*;" which is equivalent to speaking of wisdom, and musing of understanding. And in a psalm ascribed to Asaph we find the words, "I will open my mouth in a [d] *parable*:" and that the author proceeds to relate historical, but very useful, facts. Hence I apprehend that the word *parable* denotes in one place of the New Testament weighty instruction in general, without poetical ornaments. When our Lord had thus explained the nature of moral pollution, "There is nothing from without a man that, entering into him, can defile him; but the things which come out of him those are they that defile the man;" the evangelist adds that, "when he was entered into the house from the people, his disciples asked him concerning the [e] *parable*."

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[d] See Jortin's excellent sermons, vol. iii. p. 42. Engl. ed.

[e] John xiii. 17.

[a] Heb. משל the root of which has two senses: 1. dominatus est. And poems and proverbs may be hence named, on account of their superior excellence. See Taylor's Concordance. 2. assimilavit: a sense which the Arabic מתל likewise has. And from this root משל may easily signify a figurative and parabolical way of writing, and then, a proverbial and poetical one in general. See an excellent note on משל Heb. prælect. iv.

[b] Numb. xxiii. 7, 18. xxiv. 3, 15, 20, 21, 23.

It also signifies a proverbial saying. Thus Solomon is said to have spoken three thousand [f] *parables*; in [g] Ecclesiasticus the word is translated *a wise sentence*; and where our Lord observes, "Ye will surely say unto me this [h] *proverb*," the literal rendering is this *parable*, "Physician, heal thyself."

But to come nearer the point. It occurs in the gospels for a short comparison [i] or similitude. "He spake[k] a *parable* unto them: No man putteth a piece of a new garment upon an old: and no man putteth new wine into old bottles: no man also, having drunk old wine, straightway desireth new." That is, If I now enjoined my disciples austere duties, after having just initiated them into my religion, I should be like one who put a piece of a new garment on an old; or who put new wine into old bottles; or who expected men to prefer new wine, when they had immediately drunk old. And, again, our Lord is said to have spoken a *parable* when he asked, "[l] Can the blind lead the blind? shall they not both fall into the ditch?" That is, He who undertakes to instruct or amend others, while he himself is ignorant or faulty, is like the blind guiding the blind. In these two instances the subject of the comparison is implied; in many others it is expressed, as, [m] The kingdom of heaven is like unto a grain of mustard seed. The kingdom of heaven is like unto treasure hidden in a field.

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[c] Ps. xlix. 3, 4.

[d] Ps. lxxviii. 2.

[e] Mark vii. 15, 17.

[f] *б.* 1 Kings iv. 32.

[g] c. xx. 20.

[h] Luke iv. 23.

[i] Thus Aristotle, the most accurate of all the ancient writers: "Example is of two kinds; relating former facts, and feigning them ourselves." He subdivides fiction into *parable* and fable; and says that *parable* is in the Socratic manner: for instance, if we shall say that magistracies ought not to be undertaken by lot: for this is like appointing wrestlers by lot,

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not such as are able to contend, but such as obtain it by chance: or like choosing a pilot in the same manner among sailors; as if he who drew the lot should steer, and not he who was qualified. Rhet. ii. xxi. 2. And Quinctilian, l. viii. c. iii. In omni parabola aut præcedit similitudo, et res sequitur; aut præcedit res, et similitudo sequitur. Præcedit similitudo illa,

Inde, lupi ceu
Raptores atra in nebula. Æn. ii. 355, Sequitur,
Ut cum carceribus missos rapit ungula currus,
Addunt se in spatia, &c. Georg. i. 512, &c.

[k] Luke v. 36—39. [l] Luke vi. 39. [m] Matt. xiii. 31, 44.

Lastly, the word *parable* occurs for a continued relation of feigned but possible facts; bearing [n] a general correspondence to the circumstances of those for whose instruction it was designed, or to the real state of things which it was intended to illustrate. If the facts are real, the narration becomes example; if impossible, it becomes [o] fable, a mode of teaching less suitable to the dignity of a divine instructor. In our Lord's parables the facts are not only possible, but the actors are [p] men; and thus the application is moral in the most forcible and affecting degree.

I shall now state the reasons why our Lord spake in parables; and make some general observations on those recorded in the gospels.

The first parables, related by our Lord, are the concise ones of not [q] putting a piece of a new garment on an old, or new wine into old bottles; of the [r] blind leading the blind; and of the [s] two debtors, one of whom owed five hundred denarii, and the other fifty. The next are those of the [t] rich man whose ground brought forth plentifully; of the watchful [u] servants; and of the [w] fruitless fig tree: and I think that these were immediately succeeded, on the same day by the parable [x] of the sower, and many others spoken on that occasion. Matthew concludes his relation of them with this remark: "All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them: that it might be fulfilled which was spoken by the [y] prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world." What Asaph asserted of himself the evangelist applies to our Lord; and observes that it was eminently verified in him when he explained by parables the nature of his kingdom. St. Matthew seems to point out the resemblance between our Lord and the ancient prophets in the manner of their instructions; and to suggest this as one reason for the use of parables. And as parables are occasionally found in the old [z] prophets, this way of speaking might lead the Jews to consider our Lord as vested with that high character.

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[n] Servius observes on Æn. i. 503, "Exercet Diana choros." Multi vituperant comparationem hanc, nescientes exempla, vel parabolas, vel comparationes, non semper usquequaque congruere, sed interdum omni parte, interdum aliqua, convenire. Grot. on Matt. xiii. 27. We have happily a key to a sound and rational explanation of all our Lord's parables, by his own interpretation of two which the evangelists have recorded: Matt. xiii. 18—23. 37—43.

[o] See Judges ix. 8—15. 2 Kings xiv. 9.

[p] See a parable of an eagle, Ezek. xvii. 3—10.

[q] Luke v. 36—39.

[r] vi. 39.

[s] vii. 41.

[t] xii. 16—21.

[u] ib. 36—40.

[w] xiii. 6—9.

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[x] Matt. xiii.

[y] Ps. lxxviii. 2. The literal translation of the Hebrew is;

I will open my mouth in a parable:
I will pour forth acute sayings of old.

The latter hemistic is otherwise rendered by Aquila and Symmachus, and by ὁ. ὀμβρήσω αἰνίγματα ἐξ ἀρχῆθεν· ἀναβλύσω προβλήματα ἀρχαῖα· φθέγξομαι προβλήματα ἀπ᾽ ἀρχῆς· and only signifies, I will pour forth lessons of old time. חידה here, and Ps. xlix. 4. is used as equivalent to משל. Some derive it from חדד acutum esse, because it requires *acuteness* both to utter and to explain it: and others from the Arabic חאד declinavit, deflexit: whence חיד similitudo, comparatio, quasi oratio flexa. See Tayl. Conc. Cast. lex. and the note on משל above referred to. However, חידה though originally signifying a dark saying, is used for important truths in general.

[z] 2 Sam. xii. 1—4. xiv. 6, 7. Isai. v. 1, 2. Ezek. xvii. 3—10, &c.

When Jesus had dismissed the multitude whom he taught on the sea shore, and had entered into a house in Capernaum, "[a] his disciples came and said unto him, Why speakest thou unto them in parables?" shewing by their question that he had newly adopted this manner of teaching in a series of regular parables. "He answered and said unto them, Because unto you [my disciples] it is given to know the mysteries of the kingdom of heaven; [the secret doctrines relating to the gospel kingdom; such as, my sowing the word, and the causes of the failure or growth of the seed; the reason why the tares grow up with the wheat, the wicked with the good, in the field of my kingdom, and why I do not command them to be immediately rooted out; and the gradual increase, and wonderful extension, of my kingdom:] but to them [to the multitude who are not my disciples] it is not given." "Unto them that are [b] without all these things are done in parables." To those who are not members of my kingdom I shadow out the truths relating to the gospel dispensation under similitudes. For [c] whosoever hath good dispositions, means of instruction shall be given to him, and he shall have religious knowledge abundantly: but whosoever hath not a due degree of such qualifications as a religious teacher, attesting his commission by miracles, may justly require, even that which he [d] seemeth to have shall be taken from him: his means of improvement shall be lessened, or withdrawn, according to his degree of guilt. [e] With what measure of attention ye mete, knowledge shall be measured to you; and unto you that hear profitably, shall more be given. [f] For this reason I speak to the multitude in parables, because, seeing my miracles, they see without conviction; and hearing my doctrine, they hear without considering and understanding it. [g] I use parables, [h] *that* the people may go on as they have begun. The *event* of my instructing them covertly will be their ignorance in the midst of knowledge: the words of the prophet will be verified in them: their spiritual blindness and deafness will continue: they hardening themselves, lest at any time, as Isaiah says, they should be converted, and their sins should be forgiven them. And in them is verified the prophecy of [i] Isaiah, which saith,

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[a] Matt. xiii. 10, 11.

[b] Mark iv. 11. Grotius on οἱ ἔξω refers to 1 Cor. v. 12, 13. Col. iv. 5. 1 Thess. iv. 12.

[c] Matt. xiii. 12.

[d] See Luke viii. 18.

> "[k] Hear indeed, but understand not:
> And see indeed, but know not:

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[e] Mark iv. 24. [f] Matt. xiii. 13. [g] Mark iv. 12.

[h] Ἵνα, ὅπως, and the infinitive mood, are used to express what will actually happen, and not formal intention and design: ἵνα, Matt. ii. 15. iv. 14. Luke ix. 45. xi. 50. John xii. 38. Bishop Pearce adds 1 Cor. i. 15. John v. 20. 2 Cor. i. 17. vii. 9. Rev. viii. 12. See his note on 1 Cor. i. 15. ὅπως, Matt. ii. 23. xiii. 35: the infinitive mood, Matt. x. 34, 35. So למען Isai. xxviii. 13.

[i] c. vi. 9, 10.

[k] Or, Hearing indeed, understand not:
And seeing indeed, know not.

Le Clerc on Mark iv. 12. quotes Æschylus,

Οἳ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,
Κλύοντες οὐκ ἤκουον.

Prometheus, l. 446. is describing in how rude a state men were, when he instructed them. He also refers to Demosth. contra Aris-

> Make [l] gross the heart of this people,
> And make their ears [l] dull, and [l] close up their eyes:
> Lest they [see with their eyes, and hear with their ears,
> And understand with their heart, and] be converted, and I should [m] heal them."

This is the message which Jehovah gives to Isaiah. It is a prophecy that Isaiah would be rejected by the Jews: it is a strong way of expressing the *event*, not the *purpose*, of his mission. To interpret it of God's *end* and *design*, is inconsistent with every precept, admonition and expostulation throughout Isaiah's prophecies.

St. Mark refers to and abridges Isaiah, who is quoted at large by St. Matthew. The reader may see, by what is included in brackets, the parts retained or omitted by St. Mark in the last verse of Isaiah.

I say then that our Lord diminished the light which he had before given to the people, because they closed their eyes against that greater degree of it which he had formerly vouchsafed: though at the

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togitonem, latter part, *τὸ τῆς παροιμίας, ὁρῶντας μὴ ὁρᾶν, καὶ ἀκούοντας μὴ ἀκούειν.* And Whitby in loc. quotes Philo; who, speaking of those who were addicted to wine and sensual pleasures, says, *ὁρῶντες οὐκ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούουσι.* Alleg. l. 2. p. 72. [l] The verbs השמן, הכבד, and השע are imperatives in Hiphil, as in the English version; or the third pers. sing. præt. in Hophal, as השמן is rendered in *ό*, and in St. Matthew; or the third pers. sing. præt. in Hiphil, as הכבד and השע are rendered in St. Matthew and in *ό*. See also John xii. 40. [m] Literally, et medeatur *quis* ei, sc. populo. Syr. and Chald. render by שבק to pardon, or remit: of which St. Mark's version is a paraphrase. Indeed three mss. and two versions omit *τὰ ἁμαρτήματα* in St. Mark: and then *καὶ ’φεθῇ αὐτοῖς* would exactly answer to Chald. and to Syr. except that in this version the pronoun is singular.

same time this inferior light was sufficient to direct them. This is agreeable to the divine procedure on like occasions. Thus after the fall the immediate manifestations of the Deity, which seem to have been often made in the state of innocence, were in a great measure withdrawn; and man had no longer frequent intercourse with heaven. Thus our Lord withheld the evidence of great and repeated miracles from the inhabitants of Nazareth, on account of their unbelief: "for he [n] *could* not [consistently with his wisdom] do any mighty works there, save that he laid his hands on a few sick and healed them." And the principal reason why he gave not the Jewish nation sensible evidence of his resurrection seems to have been, because they had before rejected such strong proofs of his divine mission.

Let us consider in what circumstances Jesus acted, when he spake nothing but parables to the people. He was near Capernaum, Chorasin and Bethsaida, cities sharply reproved by him because they repented not on account of his preaching and miracles: and, on the very day when his parables were uttered, the Scribes and Pharisees, who may have been part of his auditors, and whose judgment of him many present may have adopted, had been guilty of the greatest absurdity and impiety in ascribing his miracles to

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[n] Mark vi. 5. It is said that a thing cannot be done, when it is not *fit* that it *should*. Matt. ix. 15. Luke xvi. 2. Acts iv. 20. Deut. xii. 17. Josh. ix. 19. See Bishop Kidder's Boyle's Lectures, fol. i. 134. See also 1 Cor. iii. 11, and the instances there collected by Bishop Pearce.

[o] Satan. In this situation how does our Lord proceed? Does he involve his doctrines in impenetrable darkness? Far otherwise. A veil indeed is cast over them; but of so fine a texture, that the features and beauty of his religion shine through it. "With many [p] *such* parables [relating to his kingdom as the Messiah] spake he the word unto them, as they were able to hear it:" still graciously adapting himself to their capacity and prejudices, though they would not sufficiently exert their faculties to understand him. And at the close of the first parable he added: "He [q] that hath ears to hear, let him hear:" Let the attentive lover of truth comprehend my doctrines. Could then St. Mark's [r] words be meant in the sense which some wrest them to; that our Lord *designed* to keep his hearers in total and final ignorance, and to obstruct their conversion and forgiveness? Could the evangelist almost immediately contradict himself in so palpable a manner? Could such a teacher afterwards deliver many lessons to the people in the plainest and most familiar manner? We must say then that our Lord did not cause, but foretel, the ignorance, infidelity and aggravated guilt of the Jews: that he lessened indeed their means of conviction at this particular time, and on the particular subject of the gospel kingdom, with great justice and dignity; but still accommodated himself to the capacity of the teachable and well disposed hearer, with his accustomed prudence and benevolence.

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[o] See Doddridge in loc. [p] Mark iv. 33. [q] Matt xiii. 9

[r] c. iv. 12.

Our Lord seems particularly to guard against the objection of speaking with a general purpose of concealing his doctrine. When he was alone, he [s] expounded all his parables to his disciples. "And he said unto them," using an apt comparison, "Is a [t] candle brought, to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hidden [by me] which shall not be manifested: nor has any thing been made secret, [by being wrapt up in parables,] but that [in the course of my preaching or yours] it should come abroad." And his general precept to his disciples was, "What [u] I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops."

Such then are the reasons assigned in the gospels for the use of parables. But it is not agreeable to the manner of the sacred writers to give all the reasons of our Lord's conduct in this or other respects. We may therefore go on to inquire what other uses were served by parables at the time when they were spoken, and in succeeding ages of the church.

They suited the turn and manner of the [w] eastern nations; to the [x] bulk of whom a train of reasoning would have appeared cold and lifeless, but who delighted in having their imagination struck by the boldest figures and the most glowing imagery. In colder climates the imagination is less lively, and the attention to plain argument proportionably greater: and therefore to imitate this manner is by no means incumbent on christian instructors of every age and country.

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[s] Mark iv. 34. [t] ib. 21, 22. [u] Matt. x. 27. The houses were low, and the tops of them were flat, with windows open to the inner court, and obstructed by lattice on the outside. The house top was the place for seeing or proclaiming any thing. See Bishop Lowth on Isai. xxii. 1. [w] There are many parables in the Koran. See the word in Sale's index. "The Chinese are most taken with comparisons, parables and histories," Le Compte's China, p. 389. [x] Rustici et imperiti simplicius quæ ficta sunt audiunt; et, capti voluptate, facile iis quibus delectantur consentiunt. Quinct. l. v. c. xi.

As our Lord's ministry was introductory, and the whole plan of the gospel dispensation was not to be disclosed till after the descent of the Holy Spirit, they were particularly adapted to convey those truths relating to christianity which the national prejudices of the Jews made it expedient for him rather to insinuate than to declare. Thus the reception of the Gentiles into the Christian church, that grand stumbling block to the Jews, was delivered with much wisdom in the parable of the [y] son who wasted his substance with riotous living; in that of a certain man who made a great [z] supper and bade many; in that of the [a] labourers who murmured at the reward of those who were called at a late hour; and in that of the wicked [b] husbandmen whose vineyard was to be let out to others.

Parables were also highly suitable to the prophetical style in general, as it abounds with figure and allegory: and they were employed with much wisdom to convey such prophecies as those concerning

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quoted by Mr. Gray in his ingenious and useful delineation of our Lord's parables. London, Murray. 1777.

[y] Luke xv. 11, &c.

[z] ib. xiv. 16, &c.

[a] Matt. xx. 1—16.

[b] Luke xx. 9, &c.

the rapid and extensive propagation of the gospel, and the exemplary destruction of the Jews; which are each the subject of more than one [c] parable. Whereas directly foretelling such events would have exasperated our Lord's enemies against him; and the effects of their unwearied malice would have shortened the course of his ministry, or have made repeated miracles necessary to protract it.

A further end served by parables was to confirm the disciples in the belief of the gospel, by shewing them that Christ's opposers and persecutors among the Jews were guilty of such conduct towards God as to stand [d] self condemned, confessing themselves to be wicked men deserving a miserable destruction.

Parable is a lively and affecting way of instruction, which makes deep impressions on the mind. There are many parables recorded by the evangelists, which were spoken by our Saviour to his disciples when [e] alone: and we may well suppose that he taught them in this manner, not only to exercise their [f] understanding, but because it was a forcible and animated way of teaching. The minds of most readers will always dwell with singular [g] delight and improvement on our Lord's parables; their imagination, warmed with the beauty of the images, will long retain them; and they will ever be regarded as striking lessons of religious and moral instruction.

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[c] See Mark iv. 26, &c. 31, &c. Matt. xiii. 33. Luke xiii. 6, &c. Matt. xxi. 33, &c.

[d] Matt. xxi. 41.

[e] Matt. xviii. 23, &c. xiii. 44--50. xxv. 1, &c. 14, &c.

[f] As Matt. xiii. 44—50.

[g] "St. Luke, who, setting aside his sacred character, may justly claim a place among good writers, seems to have been particularly affected and pleased with the parables of Christ; and has recorded some which the other evangelists have omitted." Jortin's Sermons, vol. ii. p. 229. London ed.

The lessons thus conveyed are inoffensive, because indirect. We ourselves make the application; our eyes are turned unawares on our own behaviour; and the duties of self examination and amendment are most skilfully and agreeably taught. Thus an [h] able writer has observed that "the parable of the merciful Samaritan was a *gentle reproof* to the Jews for their antipathy to strangers, by opposing to it an example of humanity and mercy."

Parables serve likewise, as has been hinted, to employ the faculties of the human mind; they excite inquiry when the resemblance between the fiction and the true state of things is to be traced out; and they lead us in the most engaging way to exercise our thoughts on religious subjects, and to acquaint ourselves with the divine dispensations.

The remarkable decorum which prevails in our Lord's parables has been observed by Archbishop Tillotson, and by Mr. Lowth [k] in his useful Directions for reading the Scriptures. The instances given by these writers are, that, in the parable of the ten [l] virgins, five are wise and five foolish; in that of the prodigal [m] son, the brother continues constant to his duty; in that of the ten [n] talents, one makes no improvement of his talent, but two improve theirs; and in the parable of the lost [o] sheep, among a hundred only one goes astray. It may be added that the rest of the servants are represented as [p] very sorry at the unmerciful conduct of their fellow servant; that the rich man is described as solicitous about the eternal [q] welfare of his brethren; that, among many guests, one [r] only is said to be without a wedding garment; that Jesus does not himself commend the worldly prudence of the unjust steward, but introduces his [s] Master as commending it; and that, in the similar parables of the great supper and of the marriage feast, there is a striking difference arising from our Lord's different situation: earlier in his ministry, "all with one consent began to make excuse to a [t] certain man who made a great supper;" and the parable concludes thus; "I say unto you, that none of those men who were bidden shall taste of my supper:" but, when the iniquity of the Jews was more aggravated, and our Lord's death at hand, "a certain king made [u] a marriage feast for his son;" and when the king heard that his invitation was scorned, and his servants contumeliously treated and slain, "he was angry, and sent forth his armies, and destroyed those murderers, and burnt up their city."

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[h] Townson's Visitation Sermon.
[i] Serm. xxxi. on Matt. xxv. 1, 2.
[k] p. 185, &c.
[l] Matt. xxv. 2.
[m] Luke xv. 29.
[n] Matt. xxv. 24.
[o] Matt. xviii. 12.

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[p] Matt. xviii. 31.

[q] Luke xvi. 27, 28.

[r] Matt. xxii. 11. These instances serve to shew that our Lord did not give gloomy pictures of human nature: which further appears from Matt. v. 45. ix. 13. Luke xv. 7.

[s] Luke xvi. 8.

[t] ib. xiv. 16, &c.

[u] Matt. xxii. 2, &c.

It is also a striking observation made by Bishop [w] Pearce, after [x] Chrysostom, and [y] Tillotson, that in "the parable of the marriage feast, though the fact was plain respecting him who had not on a wedding garment, yet the king addressed him with the mild appellation of [z] *friend*, in the sense of one to whom good will and civility were due: and that Abraham called the rich man, even when in the place of torment, by the name of *Son*: [a] *Son*, remember that thou in thy lifetime, receivedst thy good things. What an useful lesson have we here of gentleness and mildness towards one another!"

Our Lord has explained [b] two parables; and he has given the moral of four others. After that of the covetous rich man he adds, "So is he [c] that layeth up treasure for himself, and is not rich towards God." To that of the merciless servant he subjoins, "So likewise [d] shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." And two parables being capable of misconstruction, he carefully guards against a perversion of their design. He is very [e] large in applying that of the unjust steward; deducing an inference that "the children of this world are wiser in their generation than the children of light;" and exhorting his hearers to make themselves friends of riches by a faithful use of them. And he thus applies the parable of the unjust judge overcome by the importunity of a widow: "And [f] shall not God avenge his own elect, who cry day and night unto him, and will he [g] be long suffering with respect to them? I tell you that he will avenge them speedily:" [by bringing the Roman armies upon the Jews their persecutors.]

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[w] Sermons, vol. iii. 104, 5.

[x] Hom. 2. in Lazarum, vol. v. p. 241. ed. Eton.

Οὐκ ειπεν, Ἀπάνθρωπε καὶ ὠμὲ καὶ παμπόνηρε, τοσαῦτα [κακὰ] διαθεις τὸν ἄνθρωπον, φιλανθρωπίας μέμνησαι νῦν καὶ ἐλέου καὶ συγγνώμης; οὐκ ἐρυθριᾷς, οὐδὲ αἰσχύνῃ; ἀλλὰ τί; τεκνον κ. τ. λ.

He did not say, inhuman and cruel and profligate, after having acted thus towards Lazarus, dost thou now make mention of humanity and pity and pardon? Dost thou not blush? Art thou not ashamed? But what? Son, &c.

[y] On Luke xvi. 19, 20. vol. i. 535. fol.

[z] Matt. xxii. 12.

[a] Luke xvi. 25.

[b] See p. 132. n. 3.

[c] Luke xii. 21.

[d] Matt. xviii. 35.

[e] Luke xvi. 9—13.

The subject matter of our Lord's parables, recommending pious resignation in a state of poverty, humility, forgiveness, humanity, fruitfulness in good works, prayer, watchfulness, a prudent and beneficent use of wealth, a due improvement of religious advantages, and such like worthy actions and dispositions, shews the excellence of our Lord's doctrines and the amiableness of his character: their beauty, decorum, variety, and pertinency, on occasions which did not admit of premeditation, furnish a strong presumption of his more than human wisdom: and the completion of the prophecies which they contain directly proves his divine mission. So that on the whole they constitute no mean part of the internal evidence of Christianity.

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[f] Luke, xviii. 7, 8.

[g] I read καὶ μακροθυμεῖ. See Grot. and Bengelius. The present is put for the future. Et patientiam habebit in illis? Vulg. That is, says Grotius, et in eorum causa lentus erit?

SECTION XI.

THAT OUR LORD SOMETIMES INSTRUCTED BY ACTIONS.

SPEAKING, as it were, to the eye by sensible representations is a very ancient kind of language. Types may be called prophecies by action. Thus the manner of our Lord's death, and the benefits of it to mankind, were presignified by the brazen [a] serpent raised on a pole; the sight of which restored those who had been bitten by serpents.

The Hebrew prophets sometimes borrowed illustrations from casual objects; sometimes they seem to supply the action themselves; and sometimes God expressly commanded them to supply it. To give a single instance of each. " As Samuel turned about to go away from Saul, the king laid hold on the skirt of the prophet's mantle, and [b] rent it. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day." When Joash, king of Israel, visited Elisha in the sickness whereof the prophet died, Elisha said, " [c] Take arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed." This was to denote that Joash should thrice vanquish the Syrians. In this and similar instances there is no doubt but that the mode of prophecy was suggested by the Spirit, though the divine agency is not recorded. Again: in the beginning of

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[a] Numb. xxi. 8, 9. John iii. 14, 15.

[b] 1 Sam. xv. 27, 28.

[c] 2 Kings xiii. 18.

Jehoiakim's reign God commanded [d] Jeremiah to put bonds and yokes on his neck, and send them to certain kings; thus denoting the bondage of Jerusalem, and of some particular kingdoms, to Nebuchadnezzar king of Babylon.[e]

Examples of significant signs occur also in the New Testament. Pilate seems to have adopted a ceremony in the Jewish law, when he took water and [f] washed his hands before the multitude; intending to declare by this action, as he did in express words, that he was innocent of the blood which he was compelled to shed. When our Lord expired, "the veil of the temple was [g] rent in twain from the top to the bottom;" to signify that the way into the true holy of holies was made manifest by the death of Christ.

I allow this interpretation: but yet I am unwilling to allow "that [h] the darkness which was spread over the land [while our Lord was on the cross] shewed the spiritual blindness of the Jews: and that the earthquakes at the death and resurrection of Christ shewed the great revolutions which should come to pass in the establishment of the gospel, and in the fall of Judaism and Paganism." I infer the reason of rending the veil from the [i] reason of erecting it: but my mind is satisfied with contemplating the other events as wonders designed to excite awe and attention at the periods when they happened.

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[d] Jer. xxvii. 2, 3, &c. See Cler. on Jer. xix. 10.

[e] See more instances in Sir Isaac Newton on Daniel, p. 148.

[f] Deut. xxi. 6. Matt. xxvii. 24.

[g] Matt. xxvii. 51. Heb. ix. 8.

[h] Jortin; Eccl. Hist. i. 274.

[i] Heb. vi. 19. ix. 8.

But to return. The [k] cloven tongues, like as of fire, which sat on each of the apostles on the day of Pentecost, denoted that they received the wonderful gift of speaking with divers tongues. Peter was instructed in that great mystery, the admission of the Gentiles into the Christian church, by a symbolic vision : he saw in a trance a number of [l] unclean beasts, fowls and insects let down from heaven ; and was commanded not to call those things common which God had cleansed. At Corinth " Paul was pressed in spirit, and testified to the Jews that Jesus was the Christ : and when they opposed themselves and blasphemed, [m] *he shook his raiment*, [thus [n] importing his detachment from them,] and said unto them, your blood be upon your own heads : I am clean." And while this apostle was at Cesarea in his way to Jerusalem, "there came down from Judea a certain prophet, named Agabus :" who " took Paul's girdle, and [o] bound his own hands and feet, and said, Thus saith the Holy Spirit : so shall the Jews at Jerusalem bind the man that owneth this girdle." I shall add one instance from the apocalypse. A mighty angel is introduced as " taking [p] up a stone, like a great mill stone, and casting it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

And this mode of expressing ideas by visible signs is not uncommon in ancient history. I shall allege a few proofs from among many. It is well known that [q] Tarquin the Proud advised his son to destroy the chief citizens of Gabii, by taking the Gabinian messenger into his garden, and striking off with his staff the heads of his tallest poppies. And, about a century before this, [r] Thrasibulus the Milesian conveyed like counsel to Periander, tyrant of Corinth, by breaking off the highest ears of corn. Sending [s] land and water to the Persians was considered as a formal acknowledgment of their sovereignty. When Trajan was in Egypt, he consulted the oracle at Heliopolis whether he should successfully finish the Parthian war, and return to Rome. He received for answer a [t] vine twig wrapped up in a napkin, and divided into many parts. This was thought to be verified by the carrying of Trajan's bones to Rome: but [u] Fontenelle rightly observes that the allegorical reply, as he terms it, was so general as to suit the total or partial ill success of either army. It might be proved that this emblematical language is common among almost all nations: but it is particularly adapted to the lively turn and warm feelings of the eastern nations. I proceed to shew how our Lord enjoined or employed it.

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[k] Acts ii. 3. [l] Acts x. 9, &c. [m] Acts xviii. 5, 6. [n] Or interpret the text according to Neh. v. 13. [o] Acts xxi. 10, 11. [p] Rev. xviii. 21. See Jer. li. 64.

He commanded his disciples, when they departed from a house or city where they were rejected on their first mission, which was attested by signal miracles, to shake [w] off the very dust of their feet, as a significant token of disclaiming further intercourse with them at that time.

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[q] Liv. i. 54.

[r] Dion. Hal. Ant. Rom. p. 245. ed. Huds.

[s] Herod. iv. 126.

[t] Macrob. i. c. xxiii. calls it vitis centurialis, or that with which the centurion chastised soldiers. Juvenal viii. 247.

[u] Hist. des oracles. c. xvi.

[w] Matt. x. 14 See Luke ix. 5. Acts xiii. 51. See Bishop Hurd's able and elegant sermons

Our Lord instituted baptism as a perpetual [x] rite of initiation into his church. Immersion in water betokens [y] burial with Christ into death; "that, like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life:" and a partial ablution is likewise very significant, and equally efficacious for the purpose of salvation, as it denotes the [z] washing of regeneration, and the [a] sprinkling of our hearts from an evil conscience; the baptism which [b] saves us being, as St. Peter expresses it, "not putting away the filth of the flesh, but the answer of a good conscience towards God."

At the first [c] passover which our Lord celebrated after entering on his ministry, and again at [d] that which immediately preceded his death, he cast the traders out of that part of the temple which was called the Gentiles' court. It may be collected [e] from Josephus, that Gentiles were forbidden to pass beyond this outer court. He says "that the whole circle of pillars round the temple, comprehending also the tower of Antonia, measured six stadia; that the part exposed to the weather was adorned with a pavement of various stones; that, as you went through this to the second court, there ran a stone

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preached at Lincoln's Inn, vol. i. 273: whence I have borrowed some instances in this section.

[x] John iii. 5. iv. 1, 2. Matt. xxviii. 19.

[y] Rom. vi. 4.

[z] Tit. iii. 5.

[a] Heb. x. 22.

[b] 1 Pet. iii. 21.

[c] John ii. 13, &c.

[d] Matt. xxi. 12, &c. and p. p.

[e] Bell. Jud. l. v. c. v. § 2. ed. Haverc.

enclosure, thirteen cubits high, of very elegant workmanship, in which were pillars at equal distances, declaring the law of purity, some in Greek and some in Roman letters, *that a stranger should not enter into the holy place:* for the second court was called *holy.*" Now, the buyers and sellers and the sheep and oxen being found within the precincts of the temple, it is justly [f] argued that the scrupulous Jews would not subject to such profane uses the second court which they deemed holy; and therefore that the scene of these secular acts was the court of the despised Gentiles. In this place the devout among them worshipped Jehovah; and therefore "[g] though it had no sanctity of legal distinction, yet it had the sanctity of peculiarity to Godward." By the authoritative act of cleansing this part of the temple, our Lord not only testified his zeal for God's house, agreeably to the [h] construction put on it by the disciples, but his zeal for the Gentiles also: it being a way of teaching by [i] action that the gospel was open to them as well as the Jews. "Our [k] blessed Saviour, who came to redeem, not the Jews only, but the Gentiles also, and to make them a principal part of his fold, would not suffer them to be thus neglected; but in this act of his gave them a *præludium* of his farther favour intended towards them: and he that was to vindicate their souls from death, and take away the [l] *partition wall* between them and the Jews, first vindicates their oratory from profanation."

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[f] J. Mede's Discourses, xi. p. 44. fol. [g] Mede, ib. [h] John iii. 17.
[i] See this ingeniously and solidly proved at the end of Bishop Hurd's first volume of sermons. [k] Mede, ib. [l] Eph. ii. 14.

Whether our Lord intentionally selected his miracles to be emblematical of his character, designs and actions as a spiritual teacher, is a question of some nicety. A most learned and excellent [m] writer, whose authority claims as much deference as any man's, has started this as a new hypothesis, and has pursued it through some pages. In proof of it, he refers to our Lord's own application in the following instances: "He gave sight to the blind; a miracle well suiting him who brought immortality to light, and taught truth to an ignorant world. Our Saviour himself leads us to this observation, and sets his miracle in the same view, saying upon that occasion, [n] I am the light of the world: I am come into this world that they who see not might see. He fed the hungry multitudes by a miracle which aptly represented his heavenly doctrine, and the gospel preached to the poor; and which he himself so explains, saying, [o] I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever. At his direction the disciples twice cast the net, and had an astonishing draught of fishes, when without him they had toiled long in vain and caught nothing; an image of the success which they should have when they became [p] fishers of men, as he himself explained it. He raised the dead, a miracle peculiarly suiting him who at the last day should call forth all mankind to appear before him; and therefore when he raised Lazarus he uttered those majestic words: [q] I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. He performed some miracles upon persons who were not of his own nation; and it was so ordered by Divine Providence that these persons, as the Centurion, the Syrophœnician woman, the Samaritan leper, should shew a greater degree of faith and of gratitude than the Jews to whom the same favours were granted. This was an indication that the gospel should be more readily received by the Gentiles than by the Jews; and this our Saviour intimates, saying, when he had commended the Centurion's faith, [r] Many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness."

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[m] Jortin: Eccl Hist. B. ii. part i. p. 267, &c. second ed. [n] John ix 5, 39. [o] John vi. 51. [p] Matt. iv. 19. John xxi. 6. See also Bishop Hurd's Sermons, i. p. 273, 4. And Bishop Taylor's Life of Christ, p. 233, ed. 4, fol.

In these examples, reasons are assigned for interpreting them in a spiritual as well as a literal sense: others, which the reader will do well to examine with attention, are explained in the same manner without any proof annexed.

The observation is not new. [s] Dupin has the following passage in the preface to his Life of Christ: "He healed no bodily diseases, but what were a figure of the spiritual distempers of our souls. Sin is as pernicious to the soul, and as great an evil to that, as leprosy, palsy, deafness, blindness, or any other infirmity, is to the body: and therefore let us do the same to obtain the health of our souls, that we read the diseased persons did for the cure of their bodies: let us present ourselves before Jesus, and say with the leper, "Lord, if thou wilt thou canst make me clean;" and with the blind man, "Open mine eyes, that I may see." Let us look upon that thankfulness, faith, love, and other passions of those who were miraculously healed, as a pattern of those affections which we ought to have for the graces which we have received."

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[q] John xi. 25. [r] Matt. viii. 11, 12. [s] Engl. transl. London, 1711.

This is very pious advice: but the question is, whether the disorders were selected with this immediate view: which I am apt to resolve in the negative.

It has been shewn in another[t] place that our Lord customarily took the colouring of his language from present objects and occasions; and the reader must judge whether the words, which are produced as arguments for the spiritual sense of our Lord's miracles, are any thing more than observations naturally arising from the subject. The serious Christian may laudably assist his meditations by any such view of our Lord's miracles: and yet the sober critic and just reasoner may think such interpretations inadmissible. As an expositor of the scripture I am strongly disposed to rest in the literal sense of the miracles in the gospels, except where the eastern manner, and the prophetical character exhibited in the sacred writings, lead us to understand them symbolically; as when the temple was cleansed, and the barren fig tree blasted. We read that Jesus healed *all manner* of disease, and *all*[u] *manner* of infirmity among the people, and that he gave the Twelve authority to do the same: words which plainly exclude a curious selection of objects. If we allow ourselves to expatiate in the fields of imagination,

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[t] Sect. sixth of this chapter.

[u] Matt. iv. 23. ix. 35. x. 1

Fertur equis auriga, neque audit currus habenas. Virg.

For instance: by healing a paralytic, or a leper, our Lord shews that his doctrine will remove corresponding deseases of the soul; his stilling the waves signifies his victory over the madness of the people; and his walking on them, the progress of his gospel, and its crossing the ocean to the remotest lands; interpretations which Jortin has actually given. In like manner we might go on to allegorize the raising [w] of the dead, the [x] healing of the diseased, and the [y] feeding of the hungry, by the prophets under the law: and, particularly, the multiplication of oil by Elisha might be said to foreshew the future large effusion of the Spirit; and his [z] removing the effect of poisonous herbs, shred into pottage, might be considered as aptly expressing the power of God's word to counteract sin, the poison of the soul, or, as prefiguring that the disciples of the Messiah should drink any deadly thing and it should not hurt them.

From thus commenting on the miracles at large, we shall come to a fanciful explanation of each circumstance. Thus Victor [a] Antiochenus says that our Lord gradually restored sight to the blind man near Bethsaida, to signify that men did not at once emerge from the darkness of ignorance, but were by degrees enlightened with a clear knowledge of gospel mysteries. [b] Grotius also thought that the twelve baskets of fragments, gathered after miraculously feeding the five thousand, answered to the twelve apostles ; and in his note on our Lord's act of spreading clay over the eyes of a blind man, he has this mystical remark : "Homini, non tantum suapte natura non inest vis cognoscendi per se ea quæ divina sunt et spiritualia ; sed et, quia ex *luto* factus est, affectus habet *luteos* qui ipsum impediunt. 1 Cor. ii. 14." And, for aught I know, some commentator, trained in the school of Cocceius or Hutchinson, may have interpreted the seven baskets of fragments, taken up when the four thousand were fed, as signifying the [c] seven spirits of God. Criticisms of this kind might well have been passed over in silence, if love of novelty or ostentation of ingenuity had not sometimes, though very rarely, led men of the first names to authorize them : however it is impossible to establish a taste for them in an age when the best writings of antiquity are so constantly read, and the rules of sound interpretation are so well understood. But to go on.

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[w] 1 Kings xvii. 21. 2 Kings iv. 35.

[x] ib. v. 14. xx. 7.

[y] 1 Kings xvii. 16. 2 Kings iv. 44.

[z] ib. 41.

[a] He lived A. D. 401. See Lucas Brugensis on Mark viii. 24.

When the disciples asked Jesus who was the greatest in the kingdom of heaven, he did not barely recommend an humble unambitious spirit in general terms, but gave an energy to his words by placing an example of it before his disciples. "[d] He called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Unless ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

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[b] On John vi. 12. [c] Rev. iv. 5. v. 6. [d] Matt. xviii. 2, 3, 4.

When our Lord approached Jerusalem at the last passover, he "knew [e] all things that should come upon him:" that the [f] fame of his raising Lazarus from the dead would cause the great multitude which crowded into the city at that season to meet him with branches of [g] palm trees, the ensigns of triumph; that they would shew him the greatest honour by [h] strewing their garments and branches of trees in the way; and that they would bless his kingdom, and hail him king of Israel. At this time therefore he chose to declare his regal character by publicly and triumphantly riding into Jerusalem in a [i] manner anciently customary among the first persons of his country; thus reminding all of Zachariah's prophecy, "[k] Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass."

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[e] John xviii. 4. [f] John xii. 18. [g] ib. 13. 1 Macc. xiii. 51.

[h] Mark xi. 8, 10. John xii. 13. [i] Judges v. 10. 2 Sam. xvi. 2.

[k] So Matt. xxi. 5. in our translation. Here I believe the present reading in Zachariah, c. ix. 9. to be right: and that הריעי *Shout*, has been mistaken in some old Greek translation for אל תיראי *Fear not*, as St. John quotes it c. xii. 15: and for ה ריעו *Tell ye*, &c. *Shout ye to*, &c. as St. Matthew has it. The Hebrew text may be rendered thus;

> Exult greatly, O daughter of Sion;
> Shout, O daughter of Jerusalem:
> Behold thy King cometh unto thee:
> *He is* just, and *he is* a * Saviour:
> *He is* lowly, and riding on an ass,
> Even on a colt, the foal of asses.

* נושע corruptly for מושע i. e. נושיע.

Blasting the [l] fig tree, which bare leaves only, was a symbolical action, typifying both the rejection of the Jewish nation for their unfruitfulness under such abundant means of grace, and the curse which all the disciples of Christ would be subject to, unless they brought forth fruit meet for repentance. This was agreeable to the moral of a parable before delivered; in which a [m] fig tree, that bare not fruit for three years, was to be cut down, if it continued barren. The next day, the disciples saw the fig tree "dried up from the roots," turned our Lord's attention to the object, and wondered at the suddenness of the event. Our Lord left the instruction immediately arising from the miracle to their present and future reflections; and, speaking only to the circumstance of their astonishment, observed that they should be enabled to work greater miracles than what now raised their admiration, if they had a due degree of faith, obtainable by such prayer as was accompanied with proper moral qualifications in the petitioner.

On the night immediately preceding his crucifixion, the paschal supper being brought but not partaken of, Jesus at the close of his life continued to shew that affection to his disciples which he had uniformly evidenced throughout the whole course of it; and therefore took occasion to enforce some most important lessons of instruction. Though conscious of his high and unspeakable dignity, he condescended to perform a low and servile office, for the sake of deeply impressing its moral uses. "He [n] riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." Peter reverently declining his part, our Lord taught him and all this great truth: "If I wash thee not, [if I cleanse thee not from all sin by my example and death, by my doctrine, and by the Spirit,] thou hast no part with me [in my kingdom of glory.] Having resumed his place, he instructed his followers that they should readily perform to each other that very office, or any equally humble: [o] I have given you an example applicable to a variety of cases; that you may act with a general conformity to what you have seen in me your superior. The easterns were shod with [p] sandals: and the performance of the special action, related by the evangelists, depended on climate and mode [q] of dress. It could not therefore be meant as an universal and perpetual rite in the Christian church.

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[l] Matt. xxi. 18—22. and p. p.

[m] Luke xiii. 6—9.

"As [r] often as we eat bread and drink the cup [at the celebration of the Lord's supper,] we shew his death, [by easy and natural signs,] till he come." The bread is [s] the "outward and visible sign" of his body. Breaking the bread, an act mentioned by three of the evangelists and by St. Paul, is a representation of his body broken on the cross, of his [t] disjointed bones, and of his being pierced by the nail and the spear. The wine represents the blood of Christ, shed for many for the remission of sins. God, who knows our frame has graciously assisted our meditations on the subject of Christ's death by thus addressing our senses. And those who administer this rite with an unbroken wafer, and also withhold the cup from the bulk of Christian worshippers, greatly enervate its significance and expressiveness.

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[n] John xiii. 4, 5. [o] ib. 15, 16. [p] Mark vi. 9. Acts xii. 8.

[q] To wash the saints' feet, 1 Tim. v. 10. is to use hospitality towards them.

[r] 1 Cor. xi. 26.

[s] The transubstantialists of the Greek and Latin church would do well to consider the following passage in the famous Fenelon, one of the greatest ornaments to the church of Rome. "It would be easy to shew in detail, with the books in our

When Jesus appeared to the Eleven on the evening of his resurrection, "[u] *he breathed on them*, and saith unto them, Receive ye the Holy Spirit." This was a partial communication of that Spirit, the full [w] effusion of which was received on the day of Pentecost. The sign attending our Lord's words intimated by whose energy the gift was imparted ; and also the nature of it, as an [x] invisible but active and vivifying principle. Our Lord [y] breathed, as it were, into their nostrils the breath of the spiritual life.

And, to conclude this enumeration, which I have pursued, like some of the former ones, in the order of time ; when our Lord, after his resurrection, had signified to Peter that he should die on the cross, he

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hands, that we have no preacher of our age who has been so *figurative* in his most studied discourses, as Jesus Christ was in his popular preaching. Sur l'eloquence, p. 94.

[t] Ps. xxii. 14.

[u] John xx. 22.

[w] Acts ii. 4.

[x] John iii. 8. Acts ii. 2.

[y] Gen. ii. 7. See Grot. in loc. and Macknight's Harmony, p. 313.

repeated this intimation by adding, "[z] Follow me:" meaning to declare, in giving occasion to this action, that, as Peter then literally followed him, so should this apostle figuratively follow him by dying the same kind of death.

And it has been observed that the beloved disciple, intent on our Lord's words and actions, [a] followed him uncalled: as if he meant most affectionately to shew, by the same action, a like readiness to lay down his life for the truth.

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[z] John xxi 19, 22. Comp. c. xiii. 36.

[a] See Doddridge's excellent paraphrase and note on John xxi. 20.

CHAPTER III.

CONCERNING THE PROOFS WHICH OUR LORD GAVE OF HIS DIVINE MISSION.

SECTION I.

OF THE PROPHECIES UTTERED BY HIM, AND THEIR COMPLETION.

[a] EUSEBIUS, having quoted the prophecy, "Upon this rock I will build my church, and the gates of hell shall not prevail against it," adds these words: "And having collected in a separate treatise numberless other particulars said and foretold by our Saviour, and subjoined the events of things agreeable to his inspired foreknowledge, we demonstrate the undoubted truth of what we are persuaded concerning him." This book is lost; and though [b] some have enumerated the most eminent of our Lord's prophecies, yet I have not seen any writer who has professedly made a complete collection of them. I shall lay before the reader such as at present occur to me on a diligent attention to the subject. Those already accomplished shall be ranged with a general view to the time of their completion: and those shall be

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[a] Præp. evang. l. i. c. iii. referred to in Jortin's discourses on the Christian Religion, p. 194.

[b] Kidder's Boyle's Lectures, fol. i. 96, &c. Whitby's general preface to his Commentary, § xii. Bishop Newton's Dissertations on the prophecies, V. ii. p. 222, &c. Tillotson, V. ii. Serm. clxxxiii. &c. fol.

placed last which are now accomplishing, or are to be accomplished hereafter.

While the second passover in the course of our Lord's ministry was celebrating at Jerusalem, he restored on the sabbath one who had been infirm in his limbs for the space of thirty eight years: and declared to the Jews that his Father would [c] direct him to do still greater works than such as he had already done. "For [d] as the Father raiseth the dead and quickeneth them, [whenever it pleaseth him to exercise his almighty power,] even so the Son quickeneth whom he will." "[e] Verily, verily, I say unto you, The hour is coming, and [f] now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." This is plainly distinguished from the general resurrection as an event just at hand, and indeed is directly opposed to it: "[g] Marvel not at this: for the hour is coming, in which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation." Our Lord refers therefore to those illustrious acts of power which he was about to display in raising the dead during the course of his ministry: instances of which we have in his restoring to life the [h] widow's son at Nain, the [i] daughter of Jairus at Capernaum, and [k] Lazarus at Bethany: which last miracle was again particularly foretold a few days before it was wrought: "Our[l] friend Lazarus sleepeth; but I go that I may awake him out of sleep."

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[c] John v. 20. I thus understand the former part of this verse. My works resemble my Father's: *v.* 19. For the Father loveth the Son, and sheweth him all things which he [the Son] doeth.

[d] *v.* 21.

[e] *v.* 25.

[f] Comp. John xvi. 32.

[g] John v. 28, 29.

[h] Luke vii. 11, &c.

[i] ib. viii. 51, &c.

[k] John, c. xi.

As Jesus was proceeding to Jerusalem, and was about to enter that city in a kind of triumph, "he[m] sent two of his disciples, saying unto them, Go into the village overagainst you, and immediately when ye enter therein ye shall find an ass tied, and a colt with her, on which no man ever sat. And they that were sent departed, and found as he had said unto them."

There is another prediction which bears a resemblance to this. On the day before his crucifixion, our Lord, on being asked where the passover should be prepared for him, said to Peter and John; "[n] Behold, when ye enter into the city, there shall meet you a man bearing a [o] pitcher of water: follow him into the house whither he goeth. And ye shall say to the master of the house, The master saith, my time is at hand: where is the guest chamber, where I may eat the passover with my disciples? And he will shew you a large upper room [p] furnished: there make ready for us. And they went, and found as he had said unto them." Dr. Benson quotes these two instances in the fifth chapter of his Life of [q] Christ; and refers to some events of a similar kind foretold to Saul by the prophet [r] Samuel: adding a just observation, that we read the history of these minute predictions with great coldness and indifference, compared with the impressions which their accomplishment must have originally made.

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[l] John xi. 11. See also *v.* 4, 14, 15.

[m] Matt. xxi. 1, &c. and p. p.

[n] Matt. xxvi. 17, &c. and the p. p.

[o] Probably for the purpose of washing before meat: as John ii. 6.

[p] Ἕτοιμον in Mark xiv. 15. is a gloss on ἐστρωμένον.

[q] p. 188.

[r] 1 Sam. x. 3.

When Nathanael expressed his wonder that Jesus knew his secret actions, our Lord said unto him, "[s] Hereafter ye [my disciples] shall see heaven open, and the angels of God ascending and descending on the Son of Man:" meaning that, agreeably to the sense of Jacob's vision, which by action beautifully represented God's care of Jacob and his posterity, there should be an [t] intercourse between the Son of Man and heaven, and that sometimes [u] angels should minister to him.

At Capernaum our Lord foretold the treachery of Judas about a year before the event; saying in the presence of the Twelve, "[w] There are some of you who believe not:" for he knew, says the evangelist, who should betray him. And when Peter acknowledged his Messiahship, he replied, "Have I not chosen you twelve, and one of you is a false [x] accuser?" And again, the same night on which he was betrayed, he alluded to the traitor's dark purpose by declaring, when he had washed the feet of his apostles, "Ye [y] are clean, but not all:" an allusion which he went on to explain: "If [z] ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come to pass; that, when it is come to pass, ye may believe that I am he." "When Jesus had said these things, he was troubled in spirit, and testified and said, Verily, verily, I say unto you that one of you, [a] who eateth with me, shall betray me." The apostles looking on each other full of doubt, inquiring among each other, and each asking with extreme sorrow whether he was the person pointed out; Jesus answered, One of the Twelve, who now at this table dippeth his hand with me in the dish and joineth in our common act of [b] eating, even one of my associates and familiar companions shall betray me. The apostle John reclining at table near Jesus, and Peter beckoning to him that he should inquire particularly, our Lord privately satisfied John, and consequently Peter, by answering that he would give a sop to the person meant, and accordingly he delivered one to Judas, and thus addressed him, "What thou doest, do quickly:" words not immediately understood by the other apostles. Upon this Judas himself said, "Lord, is it I?" confounded by guilt, or not yet convinced of Christ's divine knowledge: and receiving a public assurance that he was the man, he immediately went out, and [c] executed that night the perfidious and sordid [d] agreement which he had shortly before made with the Jewish rulers.

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[s] John i. 51.

[t] ib. v. 19, 20. viii. 29. xiv. 10, 11. xvi. 32. Matt. iii. 16, 17. xvii. 5. John xii. 28.

[u] Mark i. 13. Luke. xxii. 43. xxiv. 4. Acts i. 10.

[w] John vi. 64.

[x] See 1 Tim. iii. 11. Rev. xii. 9, 10.

[y] John xiii. 10.

[z] ib. 17, 18, 19.

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[a] John xiii. 21, &c. and p. p.

[b] This was a circumstance of very particular aggravation, according to the eastern customs.

[c] Matt. xxvi. 47. and p. p.

[d] ib. 14. and p. p.

At the same time, Jesus said to the eleven apostles, "All [e] ye shall be offended because of me THIS NIGHT: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." And again: "[f] Behold the hour cometh, yea is now come, that ye shall be scattered every man to his own place, and shall leave me alone." Accordingly, when the Roman soldiers, and the servants of the Jewish rulers, seized and bound Jesus ON THAT VERY NIGHT, "all the disciples [g] forsook him and fled."

Immediately after this, Peter having made earnest professions of his fortitude, our Lord foretold with wonderful precision that even [h] He, the boldest and most forward of his disciples, and seemingly the most unlikely to be guilty of such timidity, [i] ON THAT NIGHT, before the cock crew TWICE, should THRICE deny that he knew him. And [k] all the evangelists have recorded the history of Peter's three denials; together with the circumstance that, after the third denial, it was the second cock crowing, or about our three in the morning.

It was early in his ministry that our Lord obscurely prophesied of his death. At the first passover, three years before he suffered, he intimated to the Jews that the [l] temple of his body should be destroyed. And about the same time he darkly signified the manner of his death to Nicodemus: "[m] As Moses lifted up the serpent in the wilderness, even so must the Son of Man be [n] lifted up." In the synagogue at Capernaum, when the third passover was near, he declared to the Jews that he would [o] give his flesh for the life of the world. And after that festival, the course of his ministry being far advanced, "he began [p] to shew his disciples that the Son of Man must go to Jerusalem, and suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be put to death. And he spake the word openly." Soon afterwards, while they abode in Galilee, he repeated the prophecy on [q] three occasions. And on his last journey to Jerusalem, he shewed his unbounded knowledge by suggesting these particular circumstances: [r] that the Chief Priests and Scribes, after they had condemned him to death, would deliver him to the Gentiles, who should mock him, and contumeliously treat him, and spit on him, and scourge him, and crucify him. Jesus also prophesied that he should not die [s] out of [the precincts of] Jerusalem. And in the parable of the wicked husbandmen, who are represented as [t] casting the heir out of the vineyard and slaying him, our Lord foreshewed that he should suffer [u] without the gate of Jerusalem. On the Wednesday in the paschal week, he [w] foretold that he should be delivered up to be crucified on the day of the passover. And, when Mary anointed him at Bethany, he predicted the near approach of his death by observing that she had, as it were, kept the ointment to the day of his [x] embalming ; so soon was his burial to follow. During the last paschal supper, he both mentioned his [y] sufferings in general terms, and alluded to his crucifixion between two malefactors : "I say [z] unto you that this which is written must yet be accomplished in me, And he was numbered among the transgressors." When he instituted the communion, he *brake* bread, saying, This is my body *broken* for you. He also declared that the wine presignified his blood *shed* for many : and, having appointed that it should be drunk in remembrance of him, he added ; "[a] But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom :" meaning that he should not again partake of wine till after his [b] resurrection, when, his sufferings being past, it would be, as it were, of a [c] new and superior kind. How the leading facts in these predictions were accomplished I need not recal to the mind of any Christian. There was also a most exact accomplishment of every inferior circumstance. When the High Priest had condemned Jesus, he was [d] *mocked* of those who blindfolded him, saying, "Prophesy unto us, thou Christ, who it is that smote thee." In like manner, "Herod with his men of war set him at nought, and [e] *mocked* him, and arrayed him in a gorgeous robe." And when Pilate had scourged him, the Roman "[f] soldiers stripped him, and put on him a scarlet robe; and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and *mocked* him, saying, Hail, king of the Jews." Our Lord also endured other contumelious indignities, and wanton injuries. He was [g] struck with the staves of the officers, as he stood before the High Priest: he was smitten on the face with the [h] palms of their hands: he hid not his face from their [i] spitting. Pilate's soldiers also, after they had scourged him, [i] spat upon him, and

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[e] Matt. xxvi. 31. [f] John xvi. 32. [g] Matt. xxvi. 56.

[h] Mark xiv. 30. for ὅτι σήμερον read ὅτι σὺ σήμερον. See Wetstein.

[i] See ib. and p. p. [k] Matt. xxvi. 69, &c. and p. p. [l] John ii. 20, 21.

[m] ib. iii. 14.

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[n] See this expression repeated to the Jews six months before the last passover: John viii. 28. and to certain Greeks, five days before it: ib. xii. 32.
[o] John vi. 51.
[p] Mark viii 31, 32. and p. p.
[q] Matt. xvii. 12. and p. p. and ib. 22. and p. p. Luke xvii. 25.
[r] Matt. xx. 18, 19. and p. p.
[s] Luke xiii. 33.
[t] Matt. xxi. 39. and p. p.
[u] Heb. xiii. 12.
[w] Matt. xxvi. 2.

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[x] John xii. 7. and p. p.

[y] Luke xxii. 15.

[z] ib. 37.

[a] Matt. xxvi. 29.

[b] Acts x. 41.

[c] Vina, *novum*, fundam calathis Ariusia, nectar. Virg. Ecl. v. 71 : quoted by Wetstein. So again ; Jam *nova* progenies cælo demittitur alto. Ecl. iv. 7. See also Isai. lxv. 17. 2 Pet. iii. 13.

[d] Luke xxii. 63, 64.

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[e] Luke xxiii. 11. [f] Matt. xxvii. 28, 29. [g] ib. xxvi. 67. Οἱ δὲ ἐῤῥάπισαν. Matt. xxvi. 67: ῥαπίσμασιν αὐτὸν ἔβαλλον. Mark xiv. 65. Ictus, qui virgâ vel baculo vel fuste incutitur. H. Steph. in voc. Comp. John xix. 3. with the parallel places.

[h] Κολαφίζειν, according to the same writer, is colaphum incutere, depalmare, aliquem, i. e. palmâ percutere: and κόλαφος is plaga quæ palmâ in maxillam alicujus incutitur.

Our Lord uses the word ὑβρισθήσεται Luke xviii. 32. Ὕβρις ἐϛὶ τὸ βλάπτειν καὶ λυπεῖν, ἐφ' οἷς αἰσχύνη ἐϛὶ τῷ πάσχοντι· μὴ ἵνα τι γένηται αὐτῷ, ἢ ὅτι ἐγένετο, ἀλλ' ὅπως ἥσθῃ. Contumely is hurting and grieving in matters which put the sufferer to shame; not that any advantage may befal the contumelious person, or that any thing has befallen him already [which he thus revenges,] but that he may receive [a malicious] pleasure. This passage is ill pointed and misunderstood in the Cambridge ed. of Arist. Rhet. 1737. See L. ii. c. ii. § 3.

And Demosthenes uses the word ὕβρις, and says that εις σῶμα ὑβρίζετο, when, on a solemn festival furnished by him, Midias struck him with his hand.

[i] Matt. xxvi. 67. xxvii. 30. What a peculiar indignity this was, appears from Bishop Lowth's note on Isai. l. 6.

took the reed, his mock sceptre, and smote him on the head.

Our Lord foretold his resurrection on the third day, sometimes distantly to the Jews, sometimes distinctly to his disciples. When he had cleansed the temple at his first passover, and the Jews asked him, "What sign shewest thou, seeing that thou doest these things?" he answered, "Destroy [k] this temple, and in three days I will raise it up." When the Jews asked of him [l] a sign [from heaven,] he replied, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." The sign requested by them shall not be given; that of a temporal deliverance, of a conquering prince coming in the clouds of heaven: though a victorious and triumphant one shall be vouchsafed hereafter. To his disciples our Lord said soon after the third passover, that he should be [m] raised again within three days. As he was descending from the mount on which he was transfigured, he commanded Peter, James and John to tell no man the vision until the Son of Man was [n] risen from the dead. While they continued in Galilee before the feast of [o] tabernacles, he taught his immediate followers that, after he was killed, he should rise [p] again the third day: and as he was going up to the last passover, he [q] repeated this prediction. At the paschal supper he declared that, after he was [r] risen, he would go before the apostles into Galilee: and on the same night he alluded to his resurrection in these words, "Ye shall be sorrowful; but your sorrow shall be [s] turned into joy:" "I will see you again, and [t] your heart shall rejoice; and your joy no man taketh from you."

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[k] John ii. 19, 21, 22.

[l] Matt. xii. 38—40. xvi. 1—4. and p. p.

[m] ib. 21. and p. p.

[n] ib. xvii. 9. and p. p.

[o] John vii. 2.

[p] Mark ix. 31. and p. p.

Our Lord's ascension was foretold by him in the three following places. "No man [u] ascendeth up to heaven, [none of this generation giveth so illustrious a proof of his divine mission,] but he that came down from heaven, even the Son of Man who [w] was in heaven." And when his disciples thought his assertion, that he was the bread which came down from heaven, a hard saying, and murmured at it, he replied, "What and if ye see the Son of Man [x] ascend up where he was before?" Accordingly we read that "while the apostles [y] *beheld*, Jesus was taken up, and a cloud received him out of their sight." And once more: after his resurrection, when he appeared to Mary Magdalene, "Jesus said unto her, [z] Touch me not; [pass not the present time in saluting and [a] embracing me;] for I [b] ascend not yet to my Father: [but shall converse with you on earth many days:] but go to my brethren, and say unto them, I ascend unto my Father and your Father, and unto my God and your God."

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[q] Matt. xx. 19. and p. p.
[r] ib. xxvi. 32. comp. c. xxviii. 7, 10, 16—20.
[s] John xvi. 20.
[t] ib. 22. See xiv. 16.
[u] ib. iii. 13. See Bishop Pearce's note, and John v. 45. 1 Tim. v. 5.
[w] See ὢν John ix. 25.
[x] ib. vi. 58, 60, 61, 62.
[y] Acts i. 9.
[z] Ἅπτομαι manus impono, vel injicio: Mark x. 13. Luke xviii. 15. Comp. Matt. xix. 13.
[a] See Matt. xxviii. 9.
[b] John xx. 17.

Our Lord foretold the communication of spiritual gifts in his discourse with Nicodemus: "Unless [c] a man be born of water, and of the spirit, he cannot enter into the kingdom of God." He also referred to the effusion of the Spirit when he first commissioned the twelve apostles. "When [d] they shall deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak: for it is not ye that speak, but the Spirit of your Father which speaketh in you." This is elsewhere differently expressed. "The [e] Holy Spirit shall teach you in the same hour what ye ought to say." "I will give you a [f] mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." "In [g] the last day, that great day of the feast [of tabernacles,] Jesus stood and cried, saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the [h] scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit which they that believe on him should receive." On the night preceding his crucifixion he made these declarations to the Eleven: "I will [i] pray the Father, and he shall give you another Advocate, that he may abide with you [k] always: even the Spirit of truth, whom the world cannot receive, because it seeth him not neither knoweth him: but ye shall know him, for he shall dwell with you, and [l] shall be in you." "The [m] Advocate, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." "When [n] the Advocate is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me." "It is [o] expedient for you that I go away: for if I go not away, that Advocate will not come unto you; but if I depart, I will send him unto you." "When [p] he, the Spirit of truth, is come, he will guide you into all truth." On the day of his resurrection he thus addressed the Eleven: "Behold [q] I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." And on the day of his ascension, ten days before the feast of pentecost on which the apostles were filled with the Holy Spirit, our Lord was very express: "John [r] truly baptized with water; but ye shall be baptized with the Holy Spirit *not many days hence.*"

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[c] John iii. 5, 8. [d] Matt. x. 19, 20. Mark xiii. 11. [e] Luke xii. 12. [f] ib. xxi. 15. [g] John vii. 39. [h] See p. 107, note [o]. [i] John xiv. 16, 17. [k] i. e. as long as you live. See John viii. 35. Jer. xxxv. 6. and p. 90, note [d].

Some extraordinary effects of this heavenly Guide, Enlightener, and Comforter, are mentioned in the prophecies already quoted: there are others which our Lord thus describes. "He will [s] shew you things to come." "He that [t] believeth on me, the works that I do shall he do also: and greater works than these shall he do." One miracle is said to be greater than another, when it excites greater admiration, and seems to be a greater act of power. Thus raising the dead is called a superior [u] miracle to restoring a man infirm in his limbs. It seems that even the [w] shadow of Peter, passing by, healed some sick on whom it fell. And [x] God wrought special miracles by the hand of Paul: so that from his body were brought unto the sick handkerchiefs or aprons; and the diseases departed from them, and the evil spirits went out of them." Speaking with tongues was a splendid gift; and communicating miraculous powers by the imposition of hands, as the [y] apostles did wherever they went, was a very high prerogative. Other wonderful [z] effects of the Spirit our Lord thus recounts. "These signs shall follow them that believe: In my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and, if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." St. Paul shook off a [a] viper which had fastened on his hand, and felt no harm. And as we know that all the other events here foretold were really accomplished among the first Christians, we may rest satisfied there were likewise instances of their safely drinking deadly poisons, though ecclesiastical history is silent on this point.

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[l] The true reading seems to be ἐϛι. The present tense is twice used for the future. See Bishop Pearce.
[m] John xiv. 26.
[n] ib. xv. 26.
[o] c. xvi. 7.
[p] ib. 13.
[q] Luke xxiv. 49.
[r] Acts i. 5.
[s] John xvi. 13.
[t] ib. xiv. 12.

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[u] John v. 20. [w] Acts v. 15. [x] ib. xix. 11, 12.
[y] ib. viii. 17. xix. 6. Rom. i. 11. [z] Mark xvi. 17, 18.
[a] Acts xxviii. 3, 5.

This seems the proper place to guard from misconstruction one of our Lord's prophetic assurances which repeatedly occurs. "All things [b] whatsoever ye shall ask in prayer, believing, ye shall receive." This follows an exhortation [c] to have faith in God, and a promise of its efficacy in working the greatest miracles. It relates therefore to the peculiar prevalence of the apostles' prayers in confirming the gospel by miraculous works.

"Again [d] verily I say unto you," they are the words of Christ to his apostles, "that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven." The preceding verse is; "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven." This is best understood, according to the context, of acquitting or condemning [e] *persons:* and, as it is subjoined to three verses containing general rules, it must, I think, be true of the church in all ages, proceeding in a manner conformable to scripture. Why then is not the same general sense given to the words before us? I answer, because reason and experience forbid such an exposition. And therefore I refer them to petitions offered up by the apostles for the power of working miracles in confirmation of their [f] decisions.

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[b] Matt. xxi. 22. and p. p. [c] Mark xi. 22, 23. [d] Matt. xviii. 19. The true reading is Πάλιν, ἀμὴν κ. λ. See Wetstein. [e] Ὅσα here, and Matt. xvi. 19. may refer to persons, as well as πᾶν John vi. 37, 39. And then these texts are equivalent to John xx. 23. Others have understood Matt. xvi. 19. xviii. 18. of declaring what actions are lawful, unlawful, or indifferent; and particularly with respect to Mosaic injunctions. In either sense the words are applicable not only to the inspired apostles, but to the church, Matt. xviii. 17. acting agreeably to the rules and declarations of the New Testament. Archbishop Secker indeed restrains them to the infliction or removal of miraculous punishments. Sermons, vol. vi. 354, ed. Lond.

During our Lord's last affectionate discourse with his disciples, he gave them this promise: "[g] Whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." The foregoing words are, "[h] Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go to the Father." The promise therefore of being always heard in prayer naturally relates to such miraculous works as our Lord did. And by this passage are to be explained the other promises which occur, in the same discourse, concerning prayer. "If ye [i] abide in me, and my words abide in you, ye shall ask what ye will; and it shall be done unto you." "Verily, [k] verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it [l] you."

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[f] So Doddridge in loc. [g] John xiv. 13, 14. [h] ib. v. 12. [i] ib. xv. 7. [k] c. xvi. 23.

[l] See a general instance of such prayer, Acts iv. 30. and a particular one, ib ix. 40. Observe also the mention of faith, as availing to the performance of miracles, ib. vi. 8. 1 Cor. xiii. 2. The prayer of faith, which was to heal the sick, James v. 14, 15. was confined to the age of miracles: for it follows, "and the Lord shall raise him up, and though he have committed sins [occasioning the judicial infliction of the disease, 1 Cor. v. 5. xi. 30. even in this case] they shall be for-

When Simon was first brought to Jesus, our Lord said to him, " Thou [m] art Simon the son of Jona : thou shalt be called [n] CEPHAS, which is by interpretation PETER." The reason of this prophetical name is explained on another occasion: " I say [o] unto thee that thou art [p] PETER, and upon this ROCK I will build my church." It is true that the church is built on the [q] foundation of all the apostles and prophets, Jesus Christ himself being the chief corner stone. But Peter was a foundation stone in an eminent sense. After our Lord's resurrection, he

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given him :" [the immediate punishment of them shall be removed, and the guilt of them afterwards on the gospel conditions.] In St. John's first epistle there is this remarkable passage : " This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death : I do not say that he shall pray for it." c. v. 14, 16. The prayer for another, here mentioned, has justly been considered as a prayer offered up for one, who, in consequence of sin, had been judicially visited with sickness ; and the impulse of the spirit, or human prudence, was to determine whether the sin was unto death. It should seem therefore that the confidence which those Christians had, that God heard their petitions which were according to his will, referred to working such a particular kind of miracles. And hence will be explained a parallel passage in the same epistle : " Whatsoever we ask, we receive of him ; because we keep his commandments." c. iii. 22. It appears by *v.* 24. that this was spoken of such as had the spirit. When our Lord says, " Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you : for every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened :" Matt. vii. 7, 8. he refers to spiritual blessings, and the good things of the gospel ; not to every temporal blessing, but to what was profitable for salvation. Comp. *v.* 11. and Luke xi. 13.

[m] John i. 42.

[n] כאף, כיף, כאפא, כיפא, petra. See כוף Lex. Syr. Schaaf.

[o] Matt. xvi. 18.

[p] From the Greek πέτρα, a rock.

[q] Eph. ii. 20.

first preached the gospel to the Jews ; and with such [r] effect that he converted no less than three thousand in one day. And he was the apostle who opened the [s] door of faith to the Gentiles, by instructing in the truths of the gospel, and afterwards baptizing, the Roman centurion Cornelius, together with his kinsmen and near friends.

By his first preaching at Jerusalem Peter fulfilled our Lord's words, " that [t] *repentance* and *remission of sins* should be preached in his name among all nations, *beginning*[u] *at Jerusalem.*" Part of the apostle's discourse was, " [w] *Repent*, and be baptized every one of you in the name of Jesus Christ, for the *remission of sins.*" By the other preachers of the gospel " God [x] commanded all men every where to *repent* :" and St. Paul " [y] shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should *repent*, and turn to God, and do works meet for *repentance.*"

Our Lord also prophetically called James and John [z] Boanerges ; to presignify, says Lardner, " the resolution and courage with which they would openly and boldly declare the great truths of the gospel. How John answered that character, we know from what is said of him in the book of the Acts, from his own writings, and from circumstances recorded of him in ecclesiastical history. How well James, the other brother, deserved that strong eastern appellation, may be concluded from his being beheaded by Herod Agrippa at Jerusalem; not many years after our Lord's ascension: Which, we cannot doubt, was owing to an open and steadfast testimony to the resurrection of Jesus, and to other services for the church; whereby he had greatly signalized himself in the short period after our Lord's [a] ascension." [b] Grotius supposes a reference in this appellation to the words of Haggai, "I will [c] *shake* the heavens and the earth:" which denoted the [d] introduction of a new dispensation, in the effecting of which great change the sons of Zebedee were to be eminently instrumental.

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[r] Acts ii. 14, &c. 41.
[s] ib. xiv. 27. ib. xv. 7.
[t] Luke xxiv. 47.
[u] See Isai. ii. 3.
[w] Acts ii. 38. See also c. iii. 19.
[x] ib. xvii. 30.
[y] ib. xxvi. 20.
[z] Syr. בני רגש or בן Son or Sons of thunder, Mark iii. 17.

The conversion of the Gentiles was an event which our Lord repeatedly foretold. On healing the servant of a Roman centurion, he declared that "[e] many should come from the east and west, and should sit down with Abraham, Isaac and Jacob in the kingdom of heaven." He said to the Pharisees, "Other [f] sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd." He foreshewed this gracious design of Providence in the parable of the prodigal son, whom his father [g] so compassionately received. He thus concluded one of his parables to the Jewish rulers: "Therefore [h] I say unto you, The kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof." And he addressed the parable of the marriage feast to the same hearers, in which the call of the Gentiles was thus intimated: "Go [i] ye into the highways, and as many as ye shall find bid to the marriage feast."

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[a] Suppl. to cred. i. 321, 2.

[b] In locum: where he says that רגש stands for רעש.

[c] c. ii. 6.

[d] Heb. xii. 26.

[e] Matt. viii. 11. See also Luke xiii. 29.

[f] John x. 16.

[g] Luke xv. 20, &c.

[h] Matt. xxi. 43. See also v. 41. and p. p.

Our Lord implicitly asserted the universal preaching of the gospel, after his unction by Mary: "Wheresoever this gospel shall be preached *in the* [k] *whole world*, there shall also what this woman hath done be told, for a memorial of her." He taught his disciples after his resurrection, "that repentance and remission of sins must be preached in his name among all [l] nations." And when he predicted the destruction of Jerusalem, he added that "the gospel must be first preached [m] among all nations." Accordingly, his religion was very widely propagated before that period; as we learn from the history of the apostles, which, in St. Luke's continuation of it, ends about seven years before the event referred to. Such expressions as *in all the world*, and *among all nations*, are not to be understood strictly. Learned men have involved themselves in needless and inextricable difficulties by rigorously interpreting popular language. A very extensive preaching of Christ is sufficient to fulfil the prediction. To this St. Paul appeals as a known fact: [n] Have they not heard? Yes, verily, their sound has gone into all the earth, and their words unto the ends of the world." "The [o] gospel is come unto you [Colossians,] as it is in all the world:" "It has been preached to every creature under heaven." The epistles now extant were addressed to Christians at Rome, and in various parts of Greece and Asia.

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[i] Matt. xxii. 9. *Γάμοι* is used for a marriage feast Arist. Magn. mor. p. 162. Duval. Εἰ τὶς ἑστιᾷ ἐρανιστὰς, ὡς ἂν γάμους τὶς ἑστιῶν, ὁ τοιοῦτος ἀλαζών.

[k] Matt. xxvi. 13. and p. p.

[l] Luke xxiv. 47.

[m] Mark xiii. 10. Matt. in the p. p. has *in all the world*, c. xxiv. 14. See Luke ii. 1, where the phrase means the Roman empire.

The hatred and persecution which his disciples should endure are foretold by Christ in various places. "Blessed are [p] ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake." "[q] Beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my sake." The cruelties of the Jews, here partly alluded to, are elsewhere particularly foretold. The servants of the king who made a marriage feast for his son, were [r] spitefully entreated and slain. Our Lord said to the Scribes and Pharisees, "Behold [s] I send unto you prophets and wise men and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city." And he thus addressed his disciples: "They shall [t] put you out of their synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God service." These cruelties began [u] early; and they were greatly heightened by the preaching of the gospel to the [w] Gentiles. Agreeably to these prophecies, Peter, John, Stephen and Paul were brought before the [x] Jewish council; the apostles and many others were [y] beaten by the Jews; Paul was [z] five times scourged by the Jews, and thrice beaten with rods; and he pleaded his cause before the Roman governors Felix [a] and Festus, and before king [b] Agrippa. We read in the Acts of the apostles that Stephen [c] was stoned, and [d] James slain with the sword. The epistle to the Hebrews was written to comfort Christians under [e] persecution; with accounts of which the earliest ecclesiastical history every where abounds.

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[n] Rom. x. 18. See also i. 8. [o] Col. i. 6, 23. [p] Luke vi. 22. and p. p. [q] Matt. x. 17, 18. See also Mark xiii. 9. Luke xxi. 12. [r] Matt. xxii. 6. [s] ib. xxiii. 34. [t] John xvi. 2. See also c. xv. 20. [u] Acts v. 40. vii. 58. ib. viii. 1. Luke xxi. 12.

The divisions which would be *the consequence* of our Lord's doctrine were emphatically foretold by him: "Think [f] not that I came to send peace on earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." Religion engages our passions so strongly, that these are too naturally the effects of religious dissentions at all times. But such animosities were particularly apt to prevail among the Jews at that time; on account of their firm attachment to a former divine revelation, of their fierce and bigoted disposition, and of the vices and infatuation of their leaders.

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[w] Gal. v. 11. [x] Acts iv. 15. vi. 12. xxiii. 1. [y] ib. v. 40. xxii. 19. [z] 2 Cor. xi. 24, 25. [a] Acts xxiv. 24. xxv. 8, 24. [b] ib. xxvi. 1. [c] ib. vii. 58. [d] ib. xii. 2. [e] Their former persecutions are referred to c. x. 32, 33: and their present, ib. 36. xii. 3—12. [f] Matt. x. 34, 5, 6. See also Luke xii. 51, 2, 3.

Our Lord also prophesied that his disciples should be "[g] hated of all nations for his name's sake. Accordingly, the Jews at Rome said, "As concerning [h] this sect, we know that it is every where spoken against:" Tacitus represents Christians as [i] *hateful* on account of their flagitious conduct: and Pliny says, "I [k] asked them whether they were *Christians;* if they confessed it, I asked them a second and a third time, threatening them with punishment; and those who persevered I commanded to be led away to death."

In particular, our Lord thus prophesied of James and John: "Ye [l] shall indeed drink of my cup, and be baptized with the baptism that I am baptized with." To drink of our Lord's cup may very well signify to partake of afflictions and sufferings like him: and though Christ applies the image to his [m] death, yet it is a [n] general one applicable to every tribulation. Thus St. Paul says that *the* [o] *sufferings of Christ* abounded in him; meaning sufferings which bore a general resemblance to those endured by Christ: and that he filled up what remained behind [for his followers to undergo] of *the* [p] *afflictions of Christ;* or, such as Christ had undergone. It is true also that our Lord, speaking of his death, said, "I have a [q] *baptism* to be *baptized* with: and how am I straitened till it be accomplished!" But still such as were *overwhelmed* with great temporal evils might be said to be [r] *baptized* with a like *baptism.* So that both the figurative modes of expression may be applied, not only to James whom Herod killed with the sword, but to John also: for though antiquity does not record of him that he died a violent death, yet he was beaten [s] by the command of the Jewish council, was [t] banished into the isle of Patmos for the word of God and for the testimony of Jesus Christ, and calls himself a companion with the Asiatic

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[g] Matt. xxiv. 9. [h] Acts xxviii. 22. [i] Per flagitia invisi. Ann. l. xv. c. 44. [k] Interrogavi ipsos an essent *Christiani;* confitentes iterum ac tertio interrogavi, supplicium minatus; perseverantes duci jussi: L. x. ep. 97. So Acts xii. 19. ἀπαχθῆναι. [l] Matt. xx. 23. Mark x. 39 [m] Matt. xxvi. 39. John xviii. 11. [n] See Wetstein and Bishop Pearce in loc. One of the quotations is from Plautus. Aulul. ii. 3. 12. Nam, ecastor, malum mœrorem metuo ne mistum bibam. [o] 2 Cor. i. 5. [p] Col. i. 24.

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[q] Luke xii. 50. If we omit δὲ with six mss. this difficult passage may be thus understood. I came to send fire upon earth: and what do I desire, if it be already kindled? I desire to be its first victim. I have a baptism, &c. Or rather; "I came to send fire upon earth:" The fire of persecution must be spread in consequence of the new religion which I am come to establish: "and what will I if it be already kindled?" nor is it my will that the enmity of the Jews should not already have kindled it against me. But I must experience their fury in a much greater degree. "I have also a baptism to be baptized with:" a cruel death to suffer: "and how am I straitened" in spirit, "till it be accomplished!" how earnestly do I wish that I had finished my course!

[r] See Bishop Pearce in loc. One of the references in Wesseling's note on Diodorus Siculus, p. 85. is, τῆ συμφορα βεβαπτισμένον. I have nothing to add to the references but Pindar Πυθ. B. 145. Ἀβάπτιστός ειμι, φελλὸς ὣς, Ὑπὲρ ἕρκος ἅλμας. Immersabilis sum, suberis instar, Super septum maris-salsi. Upon which the scholiast says, οὕτω κἀγὼ ταῖς τῶν ἄλλων κατηγορίαις ἀβάπτιστός ειμι. Sic et ego aliorum accusationibus mergi non possum. And Horace may have imitated this passage, where he says that Ulysses

aspera multa
Pertulit, adversis rerum immersabilis undis.
Epist. i. ii. 21, 22.

[s] Acts v. 41. [t] Rev. i. 9.

Christians in tribulation: and we may easily suppose that he suffered many things of the Jews and Gentiles which history has not transmitted to us.

On the night before his crucifixion our Lord said to Peter, "Whither I go thou [u] canst not follow me now; but thou shalt follow me hereafter." And when he manifested himself to his disciples at the sea of Tiberias, he thus addressed the same apostle: "Verily, [w] verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but, when thou art old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God:" which required a divine foreknowledge, as such various kinds of death were inflicted by persecutors. Agreeably to this, antiquity informs us that St. Peter was crucified at Rome during the [x] persecution raised by Nero: and therefore, as our Lord's words in another place [y] imply, he did not tarry on earth till the coming of Christ to destroy Jerusalem.

Christ foretold the incredulity of the Jews in two parables; where those who were bidden to a [z] magnificent entertainment, or to a [a] marriage feast which a king made for his son, alleged various pretences for their absence, or even contumeliously treated and slew the messengers. He may also be said to predict this event when he introduced Abraham as saying,

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[u] John xiii. 36.
[w] ib. xxi. 18, 19.
[x] See Lardner Suppl. to Cred. v. iii. c. xviii.
[y] John xxi. 23.
[z] Luke xiv. 18.
[a] Matt. xxii. 2.

"If [b] they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Again he asked: "Nevertheless, when the Son of Man cometh [c] shall he find faith [d] in the land?" "The words, says [e] Bishop Berkeley, refer to the destruction of Jerusalem, and the obstinate blindness of the Jews; who even then, when they felt the hand of God, would not acknowledge it, or believe the Roman army to be the instrument of divine vengeance." Conformably to this, St. Paul describes the Jews as having the [f] spirit of slumber; and, when he beautifully represents the Jewish nation under the image of an olive tree, he observes that its branches were broken off because of [g] unbelief. The rejection of Christ by the gross body of the Jews appears from history and present [h] experience.

Our Lord prophetically referred to the rejection and excision of the Jews in a variety of places. Having mentioned the future admission of the Gentiles under the idea of guests partaking of a banquet, he thus pursued the image: "But [i] the children of the kingdom [the Jews whose inheritance it was by God's promise to their progenitors, instead of being received into the illuminated guest chamber] shall be cast into outer darkness : there shall be weeping and gnashing of teeth."

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[b] Luke xvi. 31.

[c] ib. xviii. 8.

[d] Επὶ τῆς γῆς; Not *in the earth.*

[e] Propagation Sermon. Tracts, 8vo. p. 220.

[f] Rom. xi. 8.

[g] ib. 20.

[h] Jesus thus addressed the Jews, John viii. 28; "When ye have lifted up the Son of Man, then shall ye *know* that I am he." That is, then shall ye have the strongest means of knowing this, by the miracles about the time of my death, by my resurrection, and by the effusion of the Spirit. So, Rom. i. 21. the Gentiles are said to *know* God, because he discovered himself to them in his works of creation.

[i] Matt. viii. 12.

He also alluded to the punishment of the Jews, in the parable of the [k] fig tree which had not borne fruit for three years; and which was to be cut down, if it continued barren after due culture.

Being asked by the Pharisees when the kingdom of God should [l] come, he took occasion to instruct his disciples in some important circumstances which should attend his coming to punish the Jews. This prophecy was delivered about three months before the [m] copious one on the same subject with which it coincides, and which will soon be particularly considered. It was followed by the parable of the unjust judge, who yielded to importunity; and which was intended to shew that the disciples "ought [n] always to pray, and not to faint." "Hear," adds our Lord, "what the unjust judge saith. And shall not God avenge his own elect who [o] cry day and night unto him? [shall he not avenge them of those cruelties which the Jews are about to exercise against them?] and will he be long suffering with respect to them?"

In the parable of the ten servants, who were to traffic till their lord's return from a far country, God's vengeance on the Jews was thus foreshewn : "But those [p] mine enemies, who would not that I should reign over them, bring hither, and slay them before my face."

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[k] Luke xiii. 6—9. [l] ib. xvii. 20, &c. [m] Matt. c. xxiv. and p. p.

[n] Luke xviii. 1. [o] V. p. 144. This is spoken prophetically. When the Christians were persecuted by the Jews, our Lord knew that they would be fervent in prayer to God for deliverance from their persecution.

[p] Luke xix. 27.

When our Lord was about to enter Jerusalem triumphantly, he thus described its impending calamities: "The [q] days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side: and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another."

On the way between Bethany and Jerusalem, five days before the last passover, he symbolically foretold the curse of God on the wicked Jews by blasting [r] the barren fig tree.

In the parable of the wicked husbandmen, he represented the lord of the vineyard as about to come and destroy [s] those husbandmen, and let out their vineyard to others. And he immediately proceeded to denounce their destruction in other words: "What [t] is this that is written? The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone, shall be broken: [opposition to my doctrine shall be vain, and shall be attended with [u] calamity to its authors:] but on whomsoever it shall fall, it shall grind him to powder: [when I exert my vengeance, it shall be irresistible and exemplary.]

In the parable of the marriage feast which a certain king made for his son, when those who were bidden made light of the invitation, and, with the greatest indignity, inflicted death on the servants sent to them; the king is described as moved with anger, and as commissioning his armies [w] to destroy those murderers and to burn up their city.

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[q] Luke xix. 43, 4. [r] Matt. xxi. 19. [s] Luke xx. 16.
[t] ib. 17, 18. [u] See Jortin's List of Persecutors and their Fate: Eccl. Hist. ii. 308, &c.

In our Lord's last severe reprehension of the Scribes and Pharisees, he declared that upon the Jews should [x] come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of [y] Zacharias, [son of Barachias;] whom they slew between the temple and the altar. And he emphatically repeated his denunciation, and limited its period: "Verily, I say unto you, all these things shall come *upon this generation.*" He then lamented the obstinacy of the Jews, and added, "Behold, your house is left unto you [z] desolate:" your habitation shall soon be laid even with the ground.

When Jesus took his final leave of the temple four days before his crucifixion, his [a] disciples observed to him the beauty and magnitude of the stones with which it was built, and the magnificence of the [b] donations with which it was enriched. Upon this our Lord replied, See [c] ye not all these things? There shall not be left here one stone upon another, that shall not be thrown down." And the same day, as he sat on [d] the mount of Olives, which commanded a full [e] view of the temple and of the whole city, a circumstance which added energy to a discoure in which their desolation was described and deplored, four of his apostles, Peter, James, John and Andrew, said to him apart, [f] Master, tell us when these things will be, and what is the sign of thy coming [to effect this destruction,] and of the conclusion of the [Mosaic] age." By explaining our Lord's answer, as it stands in the three evangelists who record this famous prophecy, and by shewing how each circumstance relating to the destruction of the Jews has been fulfilled, all the prophecies on the same subject, here ranged according to the time in which they were delivered, will be duly illustrated.

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[w] Matt. xxii. 7.

[x] ib. xxiii. 35, 36.

[y] In Luke xi. 51. the words, *son of Barachias*, are omitted. So in two mss. referred to by Wetstein. I think them a gloss, from Josephus, B. J. iv. v. 4; where the murder of Zacharias, son of Baruch, and throwing him from the temple into the valley, are recorded. Our Lord refers to 2 Chron. xxiv. 17—22. See Lardner's Cred. v. ii. p. 903, &c.

[z] Matt. xxiii. 38.

[a] ib. xxiv. 1. and p. p.

[b] Ἀναθήματα. Luke xxi. 5. Ptolemy had presented a table, Herod a golden vine, and Augustus and his friends many sumptuous ornaments. See B. J. v. xiii. 6.

[c] Matt. xxiv. 2. and p. p.

" [g] See, said our Lord, that none deceive you. For many will come in my name, saying, I am the Christ: and will deceive many: and the time approacheth: Go ye not therefore after them." This prediction our Lord thus repeated: " Many [h] false prophets will rise, and will deceive many:" And again: " Then [i] if any man shall say unto you, Lo here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall [k] shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold he is in the desert, go not

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[d] Matt. xxiv. 3. Mark xiii. 3.

[e] Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.

[f] A compound text is formed throughout from the three evangelists.

[g] Matt. xxiv. 4, 5. and p. p.

[h] ib. 11.

[i] ib. 23—26.

[k] " Δώσουσι they will GIVE, that is, appeal to, promise, or undertake to produce, such signs; using the very language of the Jewish legislator; who represents a prophet as *giving*, [Deut.

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xiii. 1. in the septuagint] that is, proposing and appealing to a sign or wonder, whether it did or did not come to pass." Farmer on miracles, p. 304. And again, p. 307, 8. "They shall give (or undertake to exhibit) great signs and wonders, says the prophecy: and the history relates the fact in perfectly corresponding language: they *promised* to shew, or exhibit, evident wonders and signs. Jos. Ant. 20. 8. 6." And this very learned and excellent writer thus explains Deut. xiii. 1: "To *give* a sign or wonder must mean, the proposing and appealing to any particular prodigy or portent, as a token or proof of a divine interposition, as a declaration of the decrees of the gods, and an indication of futurity."

The sense of נתן for *giving out*, whether truly or falsely, is established by this passage. It is equivalent to דבר in the next verse: "and the sign or the wonder come to pass, whereof he *spake* unto thee." And I think that Judges v. 11. the root is נתן and not תנה: "there shall they rehearse, or proclaim, the righteous acts of the Lord:" *ἐκει δώσουσι δικαιοσύνας. ὁ.* But, as the passage in the gospels is a very important one, the reader shall have his choice of another possible interpretation. The word נתן is used for actually performing or exhibiting signs and wonders, and is translated by *δίδωμι*, Deut. vi. 22. Neh. ix. 10. Joel iii. 3. quoted Acts ii. 19. The Egyptian magicians are said to *do* in like manner with Moses, Exod. vii. 11, 22 viii. 7. though their acts were delusions, and miracles in appearance only and not in reality. And the spirits of demons which came out of the mouth of the false prophet, and also the false prophet himself, are said by St. John in the Apocalypse to work miracles, c. xvi. 13, 14. c. xix. 20. though these were such lying ones as St. Paul elsewhere foretels. 2 Thess. ii. 9. See also Rev. xiii. 13, 14. The sense therefore of the two evangelists, Matt. xxiv. 24. Mark xiii. 22. may be: they shall perform signs and wonders, great in appearance, and such as may even shake the faith of my followers, though really effected "by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." Eph. iv. 14. The reader must judge whether Christians were more likely to be deceived by confident pretensions, or by artful and delusive feats.

forth." And he had before delivered it to his disciples: "They [l] shall say unto you, See here, or, see there: go not after them, nor follow them." And in the sermon on the mount: "Beware [m] of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." [n] Vanini calls this a cunning and crafty prophecy; as if our Lord designed not only to establish his own reputation, but to defeat the pretensions of rivals. But we shall soon see reason to be convinced that it was an affectionate and necessary admonition, intended to preserve his disciples and the Jews from the danger of following deceitful and seditious leaders; as both the deluders and the deluded often came to a miserable end.

Agreeably to his declaration on this particular subject, "The time [o] approacheth;" events soon began to verify our Lord's words.

About [p] a year after Jesus's crucifixion, Simon Magus "gave [q] out among the Samaritans that he was some great one: to whom they all gave heed from the least to the greatest, saying, This man is the great power of God." At the same time appeared Dositheus the Samaritan, whose disciple Simon Magus is called by the author of the [r] Apostolical Constitutions; and who, according to [s] Origen, endeavoured to persuade the Samaritans that he was the Messiah prophesied of by Moses.

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[l] Luke xvii. 23. [m] Matt. vii. 15. [n] See Tillotson's sermons, ii. 566. fol [o] Luke xxi. 8. [p] See Usher's Annals. Lat. Genev. [q] Acts viii. 9, 10. [r] L. 6. c. 8. [s] Contra Cels. L. 1. c. 6. See Calmet's Dict. and Bishop Newton ii. 238.

About the fourth year after Christ's death [t] another Samaritan impostor arose, who asserted that he would shew the people sacred utensils deposited by Moses in Gerizim, the holy mountain of the Samaritans. An armed multitude, assembled on this occasion, was defeated by Pilate, and their chiefs were taken captive and slain.

About eight years after this, Paul and Barnabas found in the island of Paphos a certain sorcerer, a Jewish [u] *false prophet*, whose name was [w] Barjesus, a man full of all subtilty and all mischief; whom the apostle struck with blindness for endeavouring to turn away the Roman deputy from the Christian faith.

In the same year, "[x] under the procuratorship of Cuspius Fadus, a certain impostor, named [y] Theudas, persuaded *a very great* [z] *multitude* to take with them what they possessed, and follow him to the river Jordan. For he asserted that he was *a prophet*, and promised that he would command the river to divide, and would give them an easy passage through it. And by making such pretensions he *deceived many.* However, Fadus did not long permit them to enjoy their folly; but sent out a troop of horse against them, which came on them unexpectedly, killed many, and made many prisoners. And they took Theudas himself, struck off his head, and sent it to Jerusalem."

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[t] Jos. Ant. Jud. xviii. iv. 1.

[u] Acts xiii. 6, 8, 10, 11.

[w] He had also the additional name of Elymas, from the Arab. עלם, which in the sixth signification in Cast. lex. signifies sciens, sapiens, artifex, magus, scientia imbutus: and it is accordingly interpreted by Μάγος in the passage before us.

[x] Jos. Ant. xx. v. 1.

[y] This is a different Theudas from him mentioned Acts v. 36. For, after the Theudas mentioned by Gamaliel, Judas of Galilee rose up; and Judas is placed by Usher in the seventh year after the nativity of Christ; whereas Fadus's government began A. D. 44. See Lardner's Cred. v. 2. c. vii. Usher, p. 624.

[z] See Matt. xxiv. 5, 11. Our Lord's words are πολλοὺς πλανήσουσι Josephus's πολλοὺς ἠπάτησε:

About the twenty third year after our Lord's death, [a] Josephus writes that Judea was again full of robbers, and impostors who *deceived the multitude*: and that Felix, the Roman governor, took [b] *many* of these every day with the robbers, and destroyed them.

The [c] historian goes on to observe, that "*impostors* and *deceivers* persuaded *the multitude* [of Jerusalem] to follow them *into the* [d] *desert.* For they said that they would exhibit evident wonders and signs, effected by the interposition of the Deity. And *many* were persuaded and suffered the punishments due to their folly. For Felix brought them back, and punished them."

This is elsewhere related in the following manner: "There [e] was formed besides these [assassins] a body of other wicked men, of purer hands indeed but of more impious opinions; who destroyed the happiness of the city no less than the murderers themselves. For *cheats* and *deceivers*, who aimed at innovations and revolutions under pretence of *divine* [f] *impulse*, persuaded the people to act like madmen, and led them *into the* [g] *desert* on a promise that God would there shew them [h] signs of deliverance. Against these Felix sent horse and foot; for it seemed to be the foundation of a revolt; and put to death a great multitude."

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[a] Ant. xx. viii. 5. Usher's Annals, p. 635.

[b] Christ speaks of *many* deceivers and false prophets: Matt. xxiv. 5, 11.

[c] Ant. xx. viii. 6.

[d] Matt. xxiv. 26.

[e] B. J. ii. xiii. 4.

[f] They were therefore *false prophets*. Matt. xxiv. 24.

Josephus then proceeds to relate the history of the [i] Egyptian false prophet, of whom he also gives an account in another part of his works. This *deceiver* came from Egypt to Jerusalem, gained the reputation of a *prophet*, and collected about thirty thousand *deluded* [k] followers. These he led *from the* [l] *desert* to the mount of Olives, which was opposite to the city at the distance of five stadia. His design was to shew them from this eminence that, at his command, the walls of Jerusalem would fall to the ground: an event which would be succeeded by the conquest of the Roman garrison and an absolute sovereignty over the Jews. But Felix, with whom the Jewish nation co-operated, met him with a large body of horse and foot; a fight ensued, the Egyptian fled with a few, most of those with him were destroyed or taken, and the remaining multitude were scattered to their respective habitations, and concealed themselves from their pursuers.

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[g] Matt. xxiv. 26.

[h] Hence I think that ib. xvi. 1. Mark viii. 11. may be explained.

[i] Ant. xx. viii. 6. B J. ii. xiii. 5.

[k] Τῶν ἠπατημένων. See Matt. xxiv. 5, 11. This fact is alluded to Acts xxi. 38 "Art not thou that Egyptian, who, before these days, madest an uproar, and leddest out into the wilderness four thousand men that were murderers?" And, the numbers differing, some have supposed that a much smaller number originally stood in Josephus; others, that there were only 4000 *sicarii*; others, that they were at first 4000, and at length increased to 30,000; others, that 4000 were taken out of Jerusalem, who afterwards grew to 30,000. And Lardner thinks that the large number of 30,000 is inconsistent with what follows in Josephus himself: for it could scarcely be said that πλειστοι [very many or most] of this vast number were killed or taken, when the slain were only 400 and the captives 200. See Lardner Cred. b. ii. c. viii.

[l] Matt. xxiv. 26.

This disturbance was no sooner composed than, as it happens in a diseased body, the violence of the disorder shewed itself in another part. For [m] *impostors* and robbers collected themselves together, and induced many to revolt from the Romans.

St. Paul in his second epistle to the church of Corinth, written, as is generally supposed, about the twenty fifth year after our Lord's death, mentions [n] *false apostles* as existing at that time among the Corinthians, and characterizes them as deceitful workers, who transformed themselves into apostles of Christ.

Portius Festus was appointed by Nero to succeed Felix, in the course of [o] the twenty eighth year after Christ's death: and one of his first acts was to send a force of horse and foot against persons [p] *deceived* by a certain impostor; who promised them deliverance and a cessation from their misfortunes, if they would follow him *into the desert*. And those who were sent destroyed the [q] *deceiver* himself and his adherents.

St. Paul, in his second epistle to Timothy, written about twenty eight years after the death of Christ, speaks of teachers whose "words [r] ate like a canker, of whom was Hymeneus and Philetus, who concerning the truth erred, saying that the resurrection was passed already; and overthrew the faith of some."

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[m] B. J. ii. xiii. 6.

[n] 2 Cor. xi. 13.

[o] Usher's Annals, p. 640.

[p] Ant. xx. viii. 10. ἀπατηθέντας.

[q] Τὸν ἀπατήσαντα.

[r] 2 Tim. ii. 17, 18.

I am inclined to place the writing of St. John's first epistle a few years [s] before the destruction of Jerusalem, though some learned men assign it a date long after that event. He speaks of many [t] *antichrists*, and of many *false prophets* that had gone out into the world.

Nor did these delusions cease, even after the Romans had actually taken possession of Jerusalem: and I do not pursue the subject lower. So true were our Lord's words, that they should not only [u] precede but [w] accompany the overthrow of that devoted city.

"Women [x] and children of the people, and a large mixed multitude of six thousand, fled to a portico of the outer temple. But before Cesar determined any thing concerning them, or issued his orders to the commanders, the enraged soldiers fired the portico. Thus it happened that some were destroyed by precipitating themselves out of the fire, that others perished in the flames, and that of so great a number none escaped. A certain *false prophet* caused the destruction of these; who proclaimed on that day in the city that God commanded them to go up to the temple, where they should receive signs [y] of deliverance. And at this time there were many *prophets* suborned by the tyrannical rulers to assure the people of assistance from God; that they might be less inclined to desert, and that hope might prevent the flight of such as could not be retained by fear and custody. Men are soon persuaded in the midst of calamities: and when [z] *a deceiver* adds a promise of freedom from the pressure of present dangers, the sufferer becomes all hope."

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[s] Grotius's note on c. ii. 18. is well worth considering. *Ultima hora,* i. e. ultimum tempus, ubi ad Judæos sermo est, significat tempus proximum excidio urbis ac templi & reipublicæ Judæorum. And the words, "whereby we know that it is the last time," have much force if we suppose that they refer to our Lord's prophecies of which we are now treating.

[t] c. ii. 18. iv. 1.

[u] Luke xxi. 8.

[w] Matt. xxiv. 23. *Then* if any man, &c.

[x] B. J. vi. v. 2.

"At that time therefore [a] *deceivers*, and pretenders to a divine commission, falsely and fatally persuaded the people."

Our Lord foretold to the Jews that, "if [b] another came in his own name, him they would receive." We have seen that Dositheus actually assumed the character of the Messiah: and others did the same in effect. For they promised signs of deliverance, assistance from God, and a period to the evils suffered under the Roman yoke. And the received notion of the Messiah was, that he should [c] redeem, or deliver, Israel.

We have seen how well founded our Lord's warning was, when he said, "Wherefore if they say unto you, Behold he is *in the desert*, go not forth." And we may justly conclude that he had equal reason for adding, "If they say, Behold he is in the secret [d] chambers, (in the closets of Jerusalem, or of any other city, collecting followers,) believe it not."

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[y] See Matt. xvi. 1. Mark viii. 11.

[z] ὁ ἐξαπατῶν.

[a] οἱ ἀπατεῶνες. ib. § 3.

[b] John v. 43.

[c] Luke xxiv. 21. Grot. in loc. Tillotson, vol. ii. Serm. clxxxiv.

[d] Matt. xxiv. 26.

We have read in Josephus that the Egyptian false prophet first came to Jerusalem: and the natural course of impostors is, to increase their strength clandestinely at first; and the beginnings of those, whose designs were never brought to maturity, are too inconsiderable to be taken notice of in history.

Our Lord founds his caution against these dangerous deluders on the following reason. The appearance of the Son of Man, to be expected at the time referred to, will not be confined to a particular place, and much less to a place of retirement and obscurity: it will be as extensive as the [e] lightning which shineth from one extremity of the heaven to the other: for his vengeance will be proportioned to the guilt of the Jewish people; and wheresoever the carcass is, there will the eagles be [f] assembled to partake of their prey. Accordingly Josephus informs us that "[g] there was no part of Judea which did not suffer destruction together with the chief city."

The next circumstances mentioned by our Lord as preceding the destruction of Jerusalem, though some of them not immediately, [h] are "wars, rumours of wars, and commotions; the rising of nation against nation, and of kingdom against kingdom, great earthquakes, famines, pestilences, and tumults, in divers places; and fearful sights and great signs from heaven." I shall shew the completion of these several particulars in the order of time.

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[e] Matt. xxiv. 27, 28. Luke xvii. 24, 37.

[f] Besides the proverbial allusion to birds that sagaciously discover carcasses and greedily devour them, there seems likewise to be a beautiful reference to the *eagle* as the Roman standard.

[g] B. J. iv. vii. 2.

[h] Matt. xxiv. 6, 7. and p. p.

About the third year after our Lord's death, Herod, tetrarch of Galilee, engaged in a [i] *war* with Aretas king of Arabia Petræa; and all the tetrarch's army was cut off in battle, through the treachery of some deserters. This was a rising of *kingdom against kingdom.*

About the sixth year after the death of Christ, a strong [k] *rumour of a war* with the Romans must have prevailed. For Caius Caligula, the Roman emperor, commanded Petronius to enter Judea with a great body of men; and, if the Jews opposed the erection of his colossal statue in the temple, their obstinacy was to be subdued by force of arms. The inhabitants of the country so strongly expected hostilities, that they left their lands uncultivated; and though they disclaimed all design of war, for which they were wholly unprepared, yet all must have foreseen that persisting in the execution of this impious purpose, which the emperor's death prevented, would have driven the Jews to the most desperate acts of resistance.

Near the same time, a great number of Jews, on account of a *pestilence* which raged in Babylon, removed from that city to Seleucia. This occasioned a dreadful [l] *commotion:* for the Greeks and Syrians combined against the Jews, and slew of them above five myriads. [m] Josephus mentions this calamity of his nation in strong terms; and says that the greatness of the slaughter was unparalleled in their former history.

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[i] Ant. xviii. v. 1.

[k] Ant. xviii. viii. 2, 3, 4, 8, 9. On this occasion Tacitus says, Sane præbuerant Judæi speciem motus, orta seditione, &c. Ann. xii. 54: See Brotier's note.

[l] The word ἀκαταϛασία, used Luke xxi. 9. denotes an unsettled disturbed state, in opposition to what is καθεϛηκὸς καὶ βέβαιον.

[m] Ant. xviii. ix. 1, 8, 9.

[n] On the death of Caligula, the Jews, who had been greatly oppressed at Alexandria during his reign, resumed courage, and took up arms. Upon which Claudius Cesar commanded the President of Egypt to compose that [o] *insurrection*, and permitted the Jews to follow their own customs; that no [p] *tumult* might happen after the publication of his edict.

Claudius began to reign in the eighth year after our Lord's death; and, according to [q] Usher, there were *famines* in the second, fourth, and eleventh years of this emperor. Josephus says, "[r] As a *famine* distressed Jerusalem at that time, and many died for want of provisions, Helena, queen of Adiabene, sent some of her attendants to Alexandria with a large sum for the purchase of corn; and others to Cyprus for a cargo of figs." And in [s] another place: "In the procuratorships of Fadus and Alexander, "the *great famine* happened throughout Judea." And again: "A [t] short time before the Roman war, under the emperor Claudius, and Ishmael the high priest, a

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[n] Ant. xix. v. 2.

[o] Τὴν στάσιν.

[p] Ταραχὴ, as Mark xiii. 8. Ταραχὴ is joined with στάσις, with ἀκαταστασία, and with ἔρις. See Wetst. on Mark xiii. 8. Luke xxi. 9. *Tumultus* quum de multitudine hominum dicitur. H. Steph. The Romans used *tumultus* in a confined sense, for disorders in Italy, or in Gaul which bordered on Italy: Cic. Phil. viii. 3. Servius Æn. vi. 858: and in Josephus it is often applied to disturbances in a particular city, Jerusalem, Alexandria, Cesarea, &c.

[q] Ann. A. D. 40—44.

[r] Ant. xx. ii. 6.

[s] ib. xx. v. 2.

[t] ib. iii. xv. 3.

famine oppressed our country; so that an [u] assaron of corn was sold for five drachmæ." This *famine* extended itself through [w] Greece and Italy; and is the same with that predicted by the [x] prophet Agabus.

About the eleventh year after the death of Christ, "when [y] the procurator Fadus came to his province, he found the Jews who inhabited Perea in a state of [z] *commotion* with the Philadelphians about the borders of a city called Mia, which was full of warlike men. And the Pereans, who had taken up arms without the consent of the principal persons among them, slew many of the Philadelphians. When Fadus heard this, he was much exasperated; because they did not leave the decision to him, if they thought themselves injured by the Philadelphians; but rashly had recourse to arms. He therefore seized three of their leaders, the authors of the [a] *commotion*, and commanded that they should be bound: afterwards he put to death one of them, whose name was Annibal; and banished the other two, Amaramus and Eleazar." As Philadelphia was a Syrian city, this was *a rising of nation against nation.*

[b] Josephus says that under Cumanus, who succeeded Alexander in the administration of Judea about fifteen years after our Lord's death, [c] *disturbances* arose, and a further destruction of the Jews happened. At the passover, an indignity was offered to the Jews within the precincts of the temple by a Roman soldier;

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[n] It contained seven Attic κοτύλαι, Ant. iii. vi. 6. or three pints and a half of our measure. And five drachmæ amount to three shillings and two pence three farthings. See Arbuthnot.

[w] Lardner's Testimonies, i. 55. [x] Acts xi. 28. [y] Ant. xx. i. 1.

[z] στασιάσαντας. [a] Τῆς στάσεως. [b] B. J. ii. xii. 1. Ant. xx. v. 3.

[c] θόρυβοι.

and some rash young men, and the turbulent part of the people had recourse to violence, and hurled stones at the soldiers. On the appearance of a greater force, the Jews fled so precipitately that at least ten thousand were trodden under foot and perished.

[d] Four years after this, a Galilean was murdered in Samaria, as he was going to keep the passover at Jerusalem: and, because Cumanus neglected the complaint which this act occasioned, the Jews rose without a regular leader, and ravaged the country. Against these ravagers Cumanus sent a body of horse, who took and slew many. And a great number of the dispersed Jews turned robbers; and throughout the whole country there were rapines, and [e] *risings* of those whose dispositions were most daring.

Mutual plunderings, ambushes, and sometimes battles, continued between *the two* [f] *nations;* and a war would have followed, if Quadratus, the governor of Syria, had not interposed.

Quadratus passed from Samaria to Cesarea, and thence to Lydda: in both which cities he punished some Jews with death, because he learnt that they were promoting [g] *revolts* against the Romans.

[h] About the twentieth year after the death of Christ, there was so great an *earthquake* at Apamea, [i] a Syrian

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[d] B. J. ii. xii. 3, 4, 5, 6.

[e] ἐπαναστάσεις.

[f] Ut Cumano Galilæorum *natio*, Felici Samaritæ parerent. Tac. Ann. l. xii. c. 54. Usher, p. 631, 2. Grotius refers what is said in this and the three preceding paragraphs to the rising of *kingdom against kingdom;* the tetrarchies, or prefectures, of the contending parties being different. On Matt. xxiv. 7.

[g] Ant. xx. vi. 2.

[h] Usher, p. 633. Tac. Ann. l. xii. c. 58.

[[i] See B. J. ii. xviii. 5.] See more on the subject of earthquakes in Grot. on Matt. xxiv. 7. in Bishop Newton on the Prophecies, ii. 244, &c. and in Lardner's Testimonies, i. 56. The city in which many Jews dwelt, that the emperor Claudius remitted the tribute of that city for five years.

In the year after this, Claudius [k] banished the Jews from Rome; because, says [l] Suetonius, through the instigation of CHRESTUS, they were continually raising *tumults*. Whether these disturbances arose from the vehement zeal of Jewish Christians for their new religion, or of other Christians confounded under the notion of Jews; or from the persecutions raised by the Jews against the Christians; or from erroneous conceptions of Christian liberty; or whether they were falsely attributed to the Christians, when they were only the object of hatred and persecution on account of the proselytes which they made from Judaism and Heathenism; what, I say, were the causes of the turbulent conduct mentioned, and in what degree it was groundlessly imputed, cannot now be determined. But I think that in the corrupted word CHRESTUS, which the historian supposed to be the same with χρηστὸς, there is a reference to CHRIST; of whom Suetonius had a general and indistinct knowledge as the head of a new religion, and therefore calls him the original author of the disorders mentioned.

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following passage is omitted by these learned writers: Plurimas per totum orbem civitates, *terræ motu* aut incendio afflictas, restituit in melius. Sueton. in Vespas. 6. 17.

[k] See Acts xviii. 2.

[l] Judæos, impulsore Chresto assidue *tumultuantes*, Roma expulit. c. 25. Claud. vit.

[m] During the next year, *deceivers* and robbers threatened those who obeyed the Romans with death, divided themselves in bands about the country, plundered and slew men of power, and burnt whole towns: so that all Judea was full of their madness: and this *war* was precipitately engaged in every day.

The Jewish [n] historian immediately adds that another [o] *tumult* arose in Cesarea. The Jews and Syrians contended about the equality of their rights as citizens. From reproaches they proceeded to force. The Jews were superior: and when Felix could not persuade them to desist, he slew and took many, and permitted his soldiers to pillage some rich houses. Still however the [p] disturbance continued; and the contest [of the two *nations*] was referred to Nero.

[q] About the same time there was a [r] *disturbance* in Jerusalem between the high priests on one side, and the priests and leaders of the people on the other. Each party headed a band of bold and factious attendants. They reviled and cast stones at each other. Some of the priests, deprived of their offerings, perished with hunger. To such a degree, says the historian, did the violence of the [s] *turbulent* overcome all right.

[t] When Festus came into Judea, about twenty nine years after our Lord's death, the province was overrun by robbers, and all the towns were burnt and plundered. Among these robbers was a great number of [u] assassins, who slew the high priest

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[m] B. J. ii. xiii. 6. Comp. Ant. xx. viii. 7.

[n] ib. § 7.

[o] Ταραχή.

[p] μενȣ́σης τῆς ϛάσεως.

[q] Ant. xx. viii. 8.

[r] ϛάσις.

[s] Τῶν ϛασιαζόντων.

[t] Ant. xx. viii. 10. B. J. ii. xiii. 3.

[u] Σικάριοι Acts xxi. 38. from the sica, ξιφίδιον, or poniard, worn by them.

Jonathan, and spread such great terror throughout Jerusalem, that life became as uncertain as in the midst of war.

Albinus succeeded Festus in the province of Judea: [w] and because Jesus the son of Gamaliel, superseded Jesus the son of Damneus, in the high priesthood, [x] *turbulent opposition* followed, bodies of the most daring men were collected, and the adverse parties often proceeded from reproaches to casting stones at each other.

Gessius Florus administered the affairs of Judea after Albinus; and, about the thirty third year after Christ's death, when Nero had determined against the Jews in the dispute at Cesarea, a contest about a synagogue, and a contemptuous act towards their religion, caused a [y] *rising* of the more hasty and turbulent part of the Jewish inhabitants, and a combat with their opponents. Hence, says the historian, arose the Roman war; the occasion of which was by no means proportioned to the ensuing calamities.

[z] After this Florus sent to the sacred treasury in Jerusalem, and robbed it of seventeen talents; which caused an *insurrection* in that city. And the governor, when he ought to have extinguished the *war* which was kindling at Cesarea, and to have removed the causes of the [a] *tumult*, marched an army to Jerusalem, plundered the houses, slaughtered the inhabitants to the number of three thousand six hundred, and, with an unparalleled indignity and cruelty,

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[w] Ant. xx. ix. 4.

[x] ϛάσις αὐτῶν πρὸς ἀλλήλȣς ἐγένετο.

[y] ϛάσιν B. J. ii. xiv. 5.

[z] ib. § 6. § 9.

[a] Τῆς ταραχῆς.

scourged and crucified certain Jews advanced to the equestrian order.

The deaths of these were lamented by the Jewish multitude with the loudest clamours, and with invidious words against the governor: the [b] *tumult*, however, was allayed by the interposition of the chief priests and leading citizens.

[c] But Florus, intent on inflaming the people, required that they would shew themselves well affected by going out to meet some of his soldiers who were expected from Cesarea; whom he perfidiously commanded not to return such salutations as they should receive, and to employ their arms if his conduct was reproached. The vile plot succeeded. The soldiers beat the Jews with clubs, and trod them under foot with their horses. There was a great throng at the gates, and a dreadful destruction of those who fell.

[d] King Agrippa dissuaded the people from an immediate *war* with the Romans: but when he used persuasion with the multitude to obey Florus till Cesar appointed him a successor, they reviled him, forbad him their city, and cast stones at him.

[e] About this time some of the Jews who most desired *war*, seized on the fortress of Masada by stratagem, and slew the Roman garrison. And whereas the Jews [f] sacrificed twice a day for the emperor and the Roman people, Eleazar son of the high priest, a most daring youth, who at that time commanded in the temple, persuaded the officiating priests not to

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[b] B. J. ii. xv. 2, 3. Ταραχή.

[c] ib. § 5.

[d] B. J. ii. xvii. 1.

[e] ib. § 2.

[f] ib. x. 4.

admit the gift or sacrifice of any foreigner. This laid the foundation of the Roman war; as they rejected [g] Cesar's sacrifice for the Romans.

[h] Upon this began a dissention between the peaceful and seditious Jews. They occupied different parts of the city, and there was much mutual slaughter for seven days; but on the eighth day the seditious were superior and committed great devastation. After this victory they besieged Antonia, took it in two days, destroyed the garrison and burnt the fortress.

[i] At this period Manaim, son of [k] Judas the Galilean, headed [l] an *insurrection*, armed his followers from Herod's armory at Masada, besieged Jerusalem, made a truce with the Jewish party attached to the Romans, and suffered them to depart the city. Upon this the Roman soldiers quitted their camp, and retired to three of the strong towers with which Jerusalem was fortified. Their camp was burnt by Manaim, and such as loitered behind were destroyed.

[m] Manaim conducted himself with such regal loftiness, that he was attacked by Eleazar as he was pompously worshipping in the temple; his adherents were put to flight and slaughtered; and he himself was dragged from a disgraceful lurking hole, and miserably perished in the midst of tortures.

[n] The Jews who had taken arms continued the [o] *insurrection* against the sense of the people; and

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[g] Perhaps we should read και Καίσαρος, the sacrifice for these [the Romans] and for Cesar.

[h] B. J. ii. xvii. 5, 6, 7.

[i] ib. § 8.

[k] See Acts v. 37.

[l] ἡγεμὼν τῆς στάσεως.

[m] B. J. ii. xvii. 9.

[n] ib. § 10.

[o] στάσιν.

though Metilius, the Roman commander, had capitulated with Eleazer on the single condition that the lives of the Romans should be spared, the impious and infatuated Jews murdered the garrison on the sabbath, as soon as they had surrendered their shields and swords: a light calamity to the Roman empire, but to the Jews a prelude of national destruction.

[p] On the same day, and at the same hour, the Syrian inhabitants of Cesarea butchered above twenty thousand Jews; which cruelty the enraged Jews retaliated on the Syrian cities: and these in return slaughtered the Jews, both from a principle of national hatred and of self preservation. So that that was [q] *a dreadful tumult* throughout all Syria; every city was divided into two camps; it was the security of one party to anticipate the destruction of the other; and the whole province was full of unspeakable calamities.

[r] When the Jews attacked [s] Scythopolis, those of their own nation opposed them, and preferred safety to the tie of relationship. But their unnatural alacrity raised the suspicion of the Syrian inhabitants; and they were required to prove their fidelity by retiring with their families to a neighbouring grove, where above thirteen thousand of them were slain in the night.

Besides this slaughter in Scythopolis, the other cities of Syria *rose* against the Jewish inhabitants. At Ascalon two thousand five hundred were slain; at Ptolemais two thousand; and not a few were put in chains. The Tyrians also destroyed many, and threw more into prison. Those likewise of Hippos and Gadara killed the daring Jews, and kept the timid in custody: and the rest of the Syrian cities acted in like manner, as they were led by hatred or fear towards the [t] Jews. This was therefore a remarkable *rising of nation against nation.*

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[p] B. J. ii. xviii. 1, 2. That there were many Jews in Syria see ib. vii. iii. 3.

[q] δεινὴ ταραχή.

[r] B. J. ii. xviii. 3.

[s] A city of Cœlesyria.

[u] While Agrippa was absent from his [w] kingdom, on a visit to Cestius Gallus at Antioch, seventy of the noblest and wisest citizens of Batanea came to Noarus, who administered the king's affairs in his absence, and desired a sufficient force to quash any disturbance which might arise among them. The excessive avarice of the governor induced him to send soldiers by night, and put to the sword this whole deputation of his own countrymen.

[x] At this time the [y] *turbulent* Jews seized the fortress of Cyprus which stood above Jericho, destroyed the garrison, and levelled the fortifications. They also persuaded the Roman soldiers to surrender the castle of Macherus, of which they themselves took immediate possession.

A [z] *disturbance* at Alexandria, the consequence of a jealousy which had long subsisted between the original inhabitants and the Jews, caused a dreadful havock of the latter by the Roman soldiers, who spared neither infants nor aged; so that the whole district occupied by the Jews was deluged with blood, and heaps of dead, to the number of fifty thousand, covered the ground. And yet the people of Alexandria, through excess of hatred, could with difficulty be restrained, and dragged away from the dead bodies. Here likewise was *a rising of nation against nation.*

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[t] B. J. ii. xviii. 5.

[u] ib. § 6.

[w] It consisted of the districts of Iturea, Trachonitis, Batanea, and Abilene. Ant. xx. vii. 1.

[x] B. J. ii. xviii. 6.

[y] οἱ ϛασιαϛαί.

[z] ϛάσις. ib. § 7, 8.

[a] At this time Cestius Gallus put himself in motion with a large army; and plundered and burnt the beautiful city of Zabulon in Galilee, the inhabitants of which fled to the mountains. After Cestius's march, the Jews rose on the inhabitants of Berytus, a Phenician city, and slew about two thousand; which was also *a rising of nation against nation.*

[b] Cestius treated the city of Joppa in the same manner with Zabulon, and the number of slain in it was eight thousand four hundred. He then laid waste the district of Narbatene in the neighbourhood of Cesarea, destroyed many of the inhabitants, seized on their possessions, and burnt their towns. After this he sent an army into Galilee; which was received with acclamations by the citizens of Sepphoris, the strongest place in that country. But the [c] *seditious* Jews fled to the mountain Asamon, the most central in Galilee, where above two thousand of them were cut to pieces by the Roman army.

[d] Every thing being quiet in Galilee, Cestius returned to Cesarea. The Jews fled before him from the tower of Aphecus; and at Lydda he destroyed only seventy, as the rest were keeping the feast of tabernacles at Jerusalem. He burnt the city of Lydda, marched upwards by Bethoron, and encamped at Gabao within fifty furlongs of Jerusalem.

[a] B. J. ii. xviii. 9.

[b] ib. § 11.

[c] Τὸ ϛασιῶδες.

[d] B. J. ii. xix. 1.

[e] The rage of the Jews enabled them to give the Roman army a slight check in the field; and when king Agrippa sent two ambassadors to propose a peace with the Romans, the same rage impelled them to kill one and wound the other. It is true that many of the Jews were moved with indignation at this breach of public faith; but the [f] *seditious* part attacked such with stones and clubs.

[g] This [h] *tumult* among the Jews caused Cestius to pitch his camp within seven furlongs of Jerusalem: and he waited three days in that situation, expecting favourable measures from his friends within the walls. On the fourth day he entered the gates: the *seditious* retired to the inner parts, and to the temple: and the Roman general burnt three divisions of the city, encamped opposite to the royal palace, and, if Florus's party had not dissuaded him, might then have put a period to the war; which from this neglect was protracted afterwards to so great a length, and brought incurable calamities on the Jews.

[i] In the mean time, many of the chief citizens assured Cestius of their readiness to open the gates of the inner city, and temple: but they were discovered through the loftiness or distrust of the Roman commander. For five days the Romans in vain attempted to make an impression; on the sixth they attacked the northern part of the temple, and, forming a tortoise with their shields, prepared to burn the gate. A great terror seized the [k] *seditious:* and, as these [l] *wicked* men gave ground, the people prepared to

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[e] B. J. ii. xix. 2, 3. [f] οἱ ϛασιαϛαί. [g] B. J. ii. xix. 4.
[h] Ταραχή. [i] B. J. ii. xix. 5, 6, 7. [k] Τὰς ϛασιαϛάς. [l] Matt. xxiv. 12.

receive Cestius as a benefactor. But he, unacquainted with these circumstances, suddenly called off his soldiers, relinquished his hopes of success without suffering any misfortune, and most unexpectedly evacuated the city.

[m] Josephus says that "many had now fled from the city, as likely to be soon taken." And at this period it is probable that the Christians fled; reverencing our Lord's [n] forewarning, but mistaking the time. Some of them might afterwards return; or go to Jerusalem on account of the passover in the year seventy, and fly a second time from that devoted city.

[o] Cestius was harassed and greatly endangered in his retreat; and, after this, it is observed by the historian that many of the illustrious Jews swam from the city as from a sinking ship.

[p] At this time the inhabitants of Damascus slew in one hour ten thousand unarmed Jews: and afterwards they destroyed eight thousand more, together with their wives and families.

[q] The administration of Galilee was committed by the Jews to Josephus, who had full employment in quelling [r] *tumults* and *revolts:* and three cities, Giscala, Sepphoris and Tiberias, were reduced by him to obedience, and plundered by his soldiers. Thus were the [s] *commotions* and civil [t] *disturbances* in Galilee composed.

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[m] Matt. xxiv. 12. § 6.

[n] Luke xxi. 20, 21. and p. p.

[o] ib. § 7, 8, 9. and c. xx. 1.

[p] B. J. ii. xx. 2. vii. viii. 7.

[q] ib. xxi. 3, 10.

[r] ἐνέπλησαν δὲ καὶ τὰς πλησίον πόλεις ταραχῆς. ib. § 3.

[s] κινήματα.

[t] ἐμφύλιοι θόρυβοι. See ib. c. xxii. 1.

[u] In the toparchy of [w] Acrabatene much sedition and rapine prevailed at this time; and when Simon, the leader in those disturbances, was controlled by a force sent from Jerusalem, he took refuge in Masada, and from that fortress plundered Idumea: which was *a rising of* the Jewish *nation* against the Idumean.

The Jews, elated by their former slight success during the retreat of the Romans from Jerusalem, [x] twice gave them battle near Ascalon, and were defeated with the loss of ten thousand men in the first engagement, and of eight thousand in the second. And soon after this [y] Vespasian arrived in Galilee, sent by Nero to conduct the Jewish war.

[z] The Romans had now garrisoned the strong city of Sepphoris, and Josephus was unable to repossess himself of it either by art or force: but he so irritated the Romans, and Placidus their commander, by his attempts, that they wasted and plundered the country, killed such as were able to bear arms, and enslaved such as were not: so that all Galilee was a scene of conflagration and carnage, and experienced every kind of calamity; nor was there any place of refuge but the cities which Josephus had fortified.

[a] On Vespasian's arrival he took the city Gadara at the first assault, put all the adults to the sword without pity for the extremest age, and set fire to the city and to the neighbouring towns and villages.

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[u] B. J. iii. xxii. 2.

[w] It bordered on Samaria. ib. iii. 4.

[x] ib. ii. 2, 3.

[y] In the thirty fourth year after Christ's death, and about four years before the destruction of Jerusalem.

[z] B. J. iii. iv. 1.

[a] ib. vii. 1.

[b] The Roman general then invested Jotapa, commanded by Josephus himself. There was a great slaughter of the besiegers and besieged. The city was taken after a most obstinate defence: the captives were one thousand two hundred; and the slain, in the taking of the city and in former conflicts, amounted to [c] forty thousand.

[d] While this siege was carrying on, Japha, another city of Galilee, was taken by Titus, fifteen thousand Jews perished, and more than two thousand were made prisoners.

[e] Some of the Jews, who escaped destruction by the Syrians, rebuilt the city of Joppa, which Cestius had laid waste. Their frequent piracies turned on them the vengeance of Vespasian; and, to avoid his army, the miserable Jews betook themselves to their ships. But a violent storm arose, dashed the vessels against each other, and against the rocks of a bold coast; and overset such as kept out to sea. In this distress many chose to perish by their own hands, many were swallowed up by the waves, many were crushed by the broken ships, and such as reached the shore were killed by the merciless Romans. The sea was for a long space discoloured with blood, four thousand two hundred dead bodies strewed the coast, and not a messenger remained to report this great calamity at Jerusalem. So exactly was part of our Lord's prophecy verified, "that there should be distress of nations with perplexity [f] *the sea and the waves roaring*.

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[b] B. J. iii. vii. 36. [c] Another reading is 14,000. [d] B. J. iii. vii. 31.
[e] ib, ix. 2, 3, 4, 5. [f] Luke xxi. 25.

[g] After this Tiberias surrendered to Titus, and was spared in gratification of king Agrippa. But the inhabitants of [h] Tarichea gave Titus battle, and were defeated with much slaughter. Their city was distracted by intestine *divisions* and *tumults*, and was easily stormed by the Roman general with the destruction of many.

[i] Great numbers who escaped to the lake of Genesareth, on the shore of which their city was built, perished in a sea fight with the Romans: and, together with those who fell in the city, six thousand five hundred Jews were destroyed.

[k] Nor did the calamities of this city end here. For Vespasian inhumanly and perfidiously commanded twelve hundred of the aged and useless to be cut to pieces, sent six thousand chosen youths to Nero, and sold thirty thousand four hundred of the multitude.

[l] The Romans next took Gamala, a city placed on a rocky isthmus. The victorious army suffered loss: but in their last attack a violent storm favoured the flight of their darts; and both obstructed the effect of the weapons used by the besieged, and made a precipice from which they defended themselves a station not to be maintained. Four thousand were slain by the Romans; and above five thousand, including women and children, were destroyed by precipitating themselves from the heights into a very deep valley: and many of the unarmed inhabitants had before perished by [m] *famine*.

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[g] B. J. iii. c. x. 3, 4, 5.
[h] στάσις, ταραχή.
[i] B. J. c. x. 9.
[k] ib. § 10.
[l] ib. iv. i.
[m] ib. § 7.

[n] The conquest of Galilee was completed by the surrender of a strong hold on mount Itabyrias, and of the city Gischala.

[o] The Roman general then reduced the Syrian cities of Jamnia and Azotus, and accepted the submission of many. "But in each city [p] *tumult* and intestine *war* arose; and such as breathed from the attacks of the Romans turned their force against each other. A severe contest subsisted between those who loved war, and those who aimed at peace. Discord first appeared in families which were before alienated: afterwards divisions spread between *nations* that had been the most friendly: each went over to his own party; and multitudes were drawn up in array against each other. [q] *Insurrection* prevailed every where; and the faction prone to innovation and arms overcame, by their juvenile ardour and daringness, those who exceeded them in years and wisdom. At the beginning each inhabitant was intent on plunder; then bodies were formed, and the province was ravaged: so that in cruel and lawless practices the [r] very countrymen of the Jews differed not from the Romans; nay, submission to an enemy seemed much lighter to the sufferers."

[s] When the leaders of these robbers had satiated themselves with wasting the country, they went in a body to Jerusalem, and thus contributed much to the [t] *sedition* and *famine* which added such extraordinary horrors to the siege of that city. These robbers

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[n] B. J. iv. i. 8. iv. ii. 5.
[o] ib. iv. iii. 2.
[p] Ταραχὴ καὶ πόλεμος ἐμφύλιος.
[q] στάσις.
[r] f. αὐτοὺς.
[s] B. J. l. iv. c. iii. iv.
[t] στάσιν τε καὶ λίμον iv. iii. 3.

soon began open outrages, seized and put to death some chiefs of royal descent, elected high priests at their own will, and struck the people with the deepest dismay. They called themselves Zealots, as if they had a zeal for the best instead of the worst purposes. Ananus, a very wise and venerable man among the chief priests, headed the people against these; a sharp conflict ensued; the temple was the scene of action, as the Zealots, [u] by the instigation of Eleazar, had possessed themselves of it; and Ananus recovered its porticos, and placed guards in them. John, who had escaped from the siege of Gischala that he might become God's scourge to Jerusalem, was sent ambassador to the Zealots, but betrayed his trust; and, by intimating to them the necessity of foreign assistance, was the cause of their leaguing themselves with the Idumeans. Against these Ananus shut the gates of Jerusalem; so that the city had enemies both within and without.

[w] The exclusion of the Idumeans caused them much distress. "For during the night a very heavy storm burst on them, and violent winds arose accompanied with the most excessive rains, with constant lightnings and dreadful thunderings, and with wonderful roarings of [x] *earthquakes.* It seemed as if the system of the world had been confounded for the destruction of mankind: and one might well conjecture that these were [y] *signs* of no mean events." Phenomena of this kind may be placed among what, in St. Luke, our Lord calls [z] *fearful sights and great* [a] *signs from heaven.*

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[u] B. J. iv. v. i. 2. [w] ib. iv. iv. 5. [x] μυκήματα σειομένης τῆς γῆς ἐξαίσια.
[y] Τέρατα. [z] Luke xxi. 11. [a] σημεια.

[b] However, during the night the Idumeans made an irruption into the city; as Ananus's army was remiss in guarding every post, and thus suffered the Zealots to open one of the gates. The Idumeans indulged the cruelty of their nature, and spared none; so that the day saw eight thousand five hundred dead bodies. Not satisfied with this, they plundered every house, and killed all they met, in the course of a diligent search for the chief priests Ananus and Jesus: whom at length they not only destroyed, but insulted their dead bodies, and cast them forth unburied; a singular act of impiety among the Jews. Afterwards the Zealots and Idumeans attacked and slaughtered the people, as unfeelingly as if they had been a herd of the vilest beasts. The nobles they imprisoned in hopes of attaching them to their party; scourged and tortured them on their refusal; and at last vouchsafed to bestow death on them as a favour. Nor did any one dare to shed a tear or utter a groan openly; through apprehension of a like fate. Twelve thousand nobles perished in this wretched manner.

[c] The outrages which were committed gave such offence even to the Idumeans, that they left Jerusalem: upon which, as if all restraint had been removed, the Zealots perpetrated every act of injustice without distinction or deliberation; raging against the nobles through envy, and against the brave through fear. Pretences indeed were found to destroy every class of the people; death was the penalty of the heaviest and lightest accusations; and none escaped, but through obscurity of birth, or extreme poverty.

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[b] B. J. iv. v. 1, 2, 3.

[c] ib. § 5. and c. vi. 1.

[d] Those who attempted to fly from these cruelties were intercepted: and such numbers of them were slain that their carcasses lay in heaps on all the public roads: nor were they allowed the rites of burial, as if the Zealots had confederated together to annul the laws of nature, as well as of their own country: all [e] commiseration was extinguished; human authority was trodden under foot; and every thing sacred was held in derision.

[f] John, who had as much ambition as activity and art, and therefore arrogated regal power, raised against himself a strong faction: the parties watched each other as enemies, and strove which should collect the greater share of plunder from the people: so that the city was overwhelmed by three of the greatest calamities, *war*, tyranny and [g] *insurrection*.

[h] The Jewish garrison at Masada began with overrunning the adjacent country for subsistence; but from the disturbances of the times they became more daring. They made an excursion into Engaddi, the inhabitants of which fled for the most part; but above seven hundred women and children were destroyed: all the neighbouring towns were pillaged by them, the whole country was wasted, and not a few were butchered every day.

[i] In other parts of Judea bands of robbers put themselves in motion, who had for some time remained quiet. These plundered the adjoining towns, and retired into the desert. United to each other by an oath, they attacked places of worship and cities,

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[d] B. J. iv. vi. 3. [e] Matt. xxiv. 12. [f] B. J. iv. vii. 1.
[g] στάσις. [h] B. J. iv. vii. 2. [i] ib.

in bodies less than armies, and larger than pillaging companies. They spread every where all the evils of war; and there was no part of Judea which was not in a manner destroyed with its chief city. So that, says [k] our author, Vespasian had the appearance of marching to besiege Jerusalem, but in truth he was about to relieve it from a siege.

[l] The rich and powerful citizens of Gadara delivered up their city to the Roman commander: but those of a different party slew the chief promoter of this measure, and fled on the approach of the Romans. Placidus pursued them to the walled town of Bethennabris; and defeated them in battle before that fortress, which he took, plundered and burnt. The multitude perished; but the chief men fled towards Jericho, their last place of refuge. Placidus pursued them, and continually cut off some till he came to the river Jordan; which was so swelled with rains as to prevent the passage of the Jews, and compel them to give battle. Ten thousand five hundred of the Jews fell; and an immense number was driven into the river; insomuch that it was obstructed by dead bodies, and filled with them the lake Asphaltis into which it flows.

Afterwards Placidus pushed his good fortune, took Abila, Julias and Besimoth, furnished vessels for his soldiers to destroy such as had escaped to the Asphaltic lake, and subdued all Perea, as far as Macherus.

[m] In the spring of the next year Vespasian marched from Cesarea to Antipatris; and, when he had composed every thing there, in his progress laid

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[k] B. J. iv. vii. 1. § 3. [l] ib. § 3, 4, 5. [m] ib. iv. viii. 1.

waste and burnt the adjacent cities. In Idumea he spread fire through whole toparchies, and in two cities killed above ten thousand, and made more than a thousand prisoners. At length he joined Trajan at Jericho: [n] whence he sent Annius to Gerasa, who easily took the place, destroyed a thousand youths, made many captives, and enriched his soldiers with plunder. Then he proceeded to the next towns. The strong fled, the weak perished, every thing which was left behind was burnt, and the war was so divided between the mountainous and the plain country that the retreat of all in Jerusalem was intercepted: the Zealots guarded such as aimed at defection; and the army, which every way surrounded the city, restrained such as were not yet friendly to the Romans. [o] However, Vespasian determined on a return to Cesarea; and, as he was preparing an expedition to Jerusalem with all his forces, an account of [p] Nero's death reached him. Upon this he sent Titus to salute the new emperor, and to receive his orders respecting Judea; and, as the affairs of the whole empire were in this fluctuating state, the Jewish war was neglected.

At this time there were "wars, rumours of wars and commotions" throughout the Roman empire. Four emperors, Nero, Galba, Otho and Vitellius, suffered a violent death within the course of eighteen months: and, as [q] Orosius expresses it, when that short but dark storm was dispelled, tranquillity was restored to the Romans under Vespasian.

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[n] B. J. iv. ix. 1. [o] ib. § 2. [p] In the thirty sixth year after Christ's death. [q] Brevi illa quidem sed turbida tyrannorum tempestate discussa, tranquilla sub Vespasiano duce serenitas rediit. L. vii. c. 9.

[r] It happened also that another *war* soon broke out in Jerusalem: it was occasioned by Simon of Gerasa, who joined himself to the robbers at Masada, and thence made wide excursions, overrunning Acrabatene and Idumea. The Zealots feared some attempt on Jerusalem, and therefore undertook an expedition against him: but Simon engaged them, slew many, and drove the rest back to the city. He ravaged Idumea at the head of forty thousand men besides heavy armed soldiers; and they wasted the country, like a body of locusts. The Zealots had surprised his wife and her attendants: upon which he approached the walls of Jerusalem, destroyed some of the unarmed and aged who were gathering herbs or fuel, maimed many, and sent them back with menaces that his rage would make no distinction unless the persons seized were restored: and these he immediately recovered by thus striking the Zealots with fear.

[s] Meanwhile Vespasian marched from Cesarea, and conquered the yet unsubdued part of the country; destroying many and making many prisoners. Cerealis, one of his generals, wasted Upper Idumea, stormed Hebron near Jerusalem, slew all the adults, and burnt the city. As every place was now reduced, but Herodium, Masada and Macherus which the robbers had occupied, Jerusalem became the grand object of the Romans.

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[r] B. J. iv. ix. 3—8.

[s] ib. § 9.

[t] But Simon again surrounded Jerusalem, and destroyed whatever workmen he found in the country. *Without* the walls, he was more terrible to the people than the Romans ; and *within*, the Zealots excited more terror than either. The Galilean army, who had raised John to his height of power, were indulged by him in every act of the wildest riot and ferocity. They were effeminate and impure, and not to be sated with plunder and bloodshed. They who fled from John exposed themselves to the more bloody Simon : and all possibility of revolting to the Romans was cut off.

[u] A further calamity was, that even the forces of John were divided among themselves. The Idumeans, who composed part of his army, rose against him through envy of his power and hatred of his cruelty. They slew many of the Zealots, drove the rest into the royal palace, and thence into the temple. The palace in which John had resided, and where the spoils of his tyranny were deposited, was plundered by them. John's party, which was scattered throughout the city, repaired to him in the temple ; and the inhabitants and Idumeans, who feared a nightly attack and a burning of the city, yielded to the persuasions of Matthias, one of the high priests who had great sway among the people, and invited Simon and his army to their assistance. However, the Zealots maintained their situation in the temple, and repelled Simon's attack on it, wounding and killing many of his army.

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[t] B. J. iv. ix. 10.

[u] ib. § 11, 12.

[w] When the temple was thus occupied by the Zealots, Eleazar, not brooking subjection to John, formed a party which seized its inner and higher precincts. The plenty of provisions found there, and the advantage of the ground, gave confidence to a comparatively small number of men. The rage of John prompted him to attack them incessantly; and their mutual sallies, and hurling of darts, polluted the temple every where with slaughter.

[x] Simon possessed the higher city and much of the lower, and attacked John from below, while Eleazar gauled him from above. The lower assailants were easily checked by the hands of the soldiers; but those on the higher ground could only be repressed by missive engines, of which John had great store. These destroyed many who brought sacrifices, for such were admitted after examination, and many of the priests themselves. The dead bodies of natives and foreigners, of worshippers and priests, were thus heaped together; and a lake of blood stagnated in the sacred courts.

[y] The occupiers of the inner temple had such plenty of subsistence, that their attacks on John were often interrupted by drunkenness as well as fatigue. At these times, John made fearless sallies on Simon; and, as far as he mastered the city, burnt houses full of provisions and of various necessaries. When John gave up his ground, Simon acted the same part; as if they studiously co-operated with the Romans in destroying supplies for a siege, and in cutting

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[w] B. J. v. i. 2. In the thirty seventh year after Christ's death.

[x] ib. § 3. [y] ib. § 4, 5.

the nerves of their own strength. Many wished for the impending foreign war, to free them from their domestic evils; the Jews were filled with fear and astonishment; and there was no time for counsel, no hope of pacification, no means of flight. A ceaseless cry of combatants was heard day and night; and the lamentations of mourners were still more dreadful. Relations shewed no reverence to the living, nor solicitude to bury them when dead. The seditious parties fought, treading on heaps of slain; a circumstance which heightened their savageness and madness: they were continually inventing methods of mutual destruction: they indulged their rage without restraint, and omitted no mode of indignity or cruelty.

[z] In this state of affairs Titus advanced towards Jerusalem, and formed three camps within sight of the city, two on the north side, and one towards the east on mount Olivet: and, a few days after, the west side of the city was occupied by part of these bodies. The sight of this army reconciled the Jews for a time, and united them against so formidable an enemy.

Our Lord's admonition to his disciples was, "When [a] ye see the abomination of desolation, spoken of by the prophet Daniel, standing in the holy place, where it ought not, (let him that readeth [the prophet Daniel] understand,) and Jerusalem surrounded by [b] armies; then let those in Judea flee [with the greatest haste] to the [c] mountains, and those who are in the midst of Jerusalem [precipitately] depart, and let not those who are in [d] the country enter into her. For these are the days of vengeance; that all things which are written [by Moses and the prophets, concerning the punishment of the Jews in case of disobedience,] should be fulfilled.

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[z] B. J. v. ii. 3. v. iii. 5.

[a] Matt. xxiv. 15, &c. and p. p

[b] Or camps, ϛρατοπέδων.

[c] There were towns in the mountainous parts. Jos. B. J. iv. ix. 4. Judith. xv. 7.

Our Lord refers to the encampments of Titus. It is true that Cestius pitched his camp for three days on the very spot towards the north which was occupied by one division of Titus's army. But he did not [f] surround the city, nor [g] cast a trench about it, like Titus. We have seen that the gates of the outer city were opened to Cestius, and [h] that numbers of the chief Jews would gladly have admitted him into the inner city: so that he was considered rather as an ally to the sound and well disposed Jews, than as an enemy to their place and nation.

The Roman armies not only spread great *desolation* before them, but were held in the utmost *abhorrence* by the Jews on account of the images of their gods and emperors which they carried in their [i] standards, by which they swore, and to which they sacrificed. The usual ornaments of these standards gave such offence to the Jews that, in peaceable times, the Romans entered Jerusalem [k] without them: and [l] Vitellius, at the request of some eminent Jews, humanely avoided marching his forces through Judea on account of these ensigns. When therefore they were planted within sight of the city and temple, when they stood within the holy [m] precincts of Jerusalem, rivalling, as it were, the God of Israel, this was a hostile contempt of the Jews, and is justly placed among the presages of their utter destruction.

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[d] This admonition was particularly necessary, because Titus sat down before the city when the feast of the passover was at hand.

[e] Deut. c. xxviii. Dan. ix. 26, 27.

[f] Luke xxi. 20.

[g] ib. xix. 43.

[h] B. J. ii. xix. 4—7.

[i] Tacitus calls them numina legionum, et bellorum dii. Tertullian says, Religio tota castrensis signa veneratur, signa jurat, signa omnibus diis præponit. Apol. xvi. p. 162. When the Romans took possession of the Jewish temple, they carried their standards into it, placed them opposite to the eastern gate, and there sacrificed to them. B. J. vi. vi. 1.

Our Lord prophesied that the war against Jerusalem should be sudden; [n] like the flood in the time of Noah, and the destruction of Sodom in the days of Lot: and his expressive words were, that it should come [o] *as a snare* upon all that dwelt on the face of the whole land.

We have seen that, from the disordered state of the Roman empire, the Jewish war was suspended. But after the death of the emperor Vitellius, and the succession of Vespasian to the imperial dignity, [p] Titus was sent from Alexandria with a select army to take Jerusalem; and from Egypt he made rapid marches by land to Cesarea. At this time the seditious Jews were meditating destruction against each other; and how [q] carelessly and dissolutely John's Galilean army lived Josephus has described in a lively manner. In [r] another place he mentions that wood procured from Libanus of extraordinary straightness and size, designed for raising the temple twenty cubits higher, was employed by John in erecting towers against his enemies who possessed the inner temple. "And he thought to overcome his opponents by machines impiously raised; but God made his labour useless, and brought the Romans on him before any one mounted the towers." And when Titus appeared before the walls, he observes; "The foreign war, which [s] *suddenly* came upon them in great force, then first occasioned a pause to the mutual contention of the parties that were incessantly attacking each other in the city." So that though the Jewish war, while it was carrying on, threatened the metropolis in proportion as the rest of the country was subdued; yet, after it was interrupted, the attack on Jerusalem was a rapid and unexpected one.

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[k] Ant. xviii. iii. 1. [l] ib. xviii. v. 3. [m] 1 Macc. x. 31. See Grot.
[n] Luke xvii. 29. Matt. xxiv. 37. [o] Luke xxi. 35. [p] B. J. iv. xi. 5.
[q] ib. ix 10. [r] ib. v. i. 5, 6.

[t] The temporary concord among the Jews was followed by a repulse of the tenth legion, while the Romans were throwing up ramparts on the mount of Olives; and the legion was with difficulty preserved by the assistance and valour of Titus. In consequence of this the Roman war was remitted for a short space.

At this very period I apprehend that the Christians had an opportunity of escaping from Jerusalem, according to our Lord's solemn exhortation. For some time before this, [u] flight was precluded; as it bore the appearance of a revolt to the Romans. And though, during the siege, some effected their escape to the Roman army, [w] the Jewish commanders guarded against the desertion of these still more than against the admission of the Romans; and whoever gave the least shadow of suspicion was immediately massacred, nay, [x] when the defection was discovered, it was cruelly revenged on the relations who remained behind. But at this time, as many had been [y] admitted to celebrate the passover, the Christian inhabitants, who composed the lower classes, might mix with strangers, and would naturally be allowed to depart.

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[s] 'Ἐξαίφνης πολὺς ἐπελθών. B. J. v. ii. 4.

[t] ib. 4, 5. and v. iii. 1.

[u] ib. iv. ix. 10.

[w] ib. v. x. 1.

We must now resume the history, in order to explain the rest of our Lord's prophecy.

[z] No sooner had the Jews a short interval of quiet from their besiegers, than discord among themselves was renewed. As the passover approached, Eleazar and his party admitted worshippers into the temple: of which John possessed himself by the stratagem of sending many with arms concealed under their dress of peace. This caused much *tumult*, and the sacrifice of many to private resentment. A truce was made with Eleazar's faction, which was thus abolished; and the turbulent Jews ranged themselves under two leaders only, John and Simon. [a] The wretched people were the prize of the contending parties; and those who did not co-operate with them in their injustice were plundered by both. The mid-space of the city between their districts was burnt, and became the scene of their hostilities: they annoyed each other in all respects agreeably to the wish of the besiegers; so that the Jews suffered nothing worse from the Romans than what they inflicted on themselves. But the strenuous attacks of the enemy

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[x] B. J. v. xi. 1.
[y] ib. iii. 1.
[z] ib.
[a] ib. v. vi. 1.

again united the contending parties within the walls; who vigorously defended themselves, though the Romans, by their conduct, courage, and military engines of admirable construction, possessed themselves of the first and second of the triple walls which encompassed the city.

It is not so much my object to enumerate the particulars of the siege, as to shew the distresses of it. About the twentieth day after the city was invested, [b] *famine* began to steal on the Jewish army. It had for some time oppressed the sound and peaceful part of the citizens; and many of these had already perished for want of necessaries. [c] Soon after, the *famine* and the madness of the seditious increased together. Provisions were every where concealed: if they were found in houses, the inhabitants were punished for denying them; if they were not found, they were tortured for concealing them. The whole substance of the rich was sold for a measure of wheat; of the poor, for one of barley: and hunger pressed so severely, that the grain was eaten by many unprepared. Women forced food from their husbands, children from their fathers, and even mothers from their infants: they snatched it out of their very mouths: and while the sucking children were wasting away in their arms, they scrupled not to take from them the drops which supported their lives. So justly did our Lord pronounce [d] *a wo on them who gave suck in those days.* If a house was shut, it was interpreted as a mark that food was deposited there. The doors were immediately burst open;

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[b] B. J. v. viii. 2. [c] ib. x. 2, 3. [d] Luke xxi. 23.

no pity was shewn to the aged or the infant; food was almost expressed from the throats of the eaters; and the most horrid tortures were inflicted for the discovery of one loaf or one handful of meal. If in the night any one gathered, without the walls, a few wild herbs at the hazard of his life, when he thought that he had escaped his enemies he was met by some from the city, who extorted from him his wretched subsistence, give him no part though invoked by the dreadful name of Jehovah, but seemed to grant a favour by dismissing him with his life.

[e] The Jews who were forcibly seized by the Romans without the walls, and who made the utmost resistance for fear of punishment, were scourged and crucified near the city. *Famine* made them so daring in these excursions, that five hundred, and sometimes more, suffered this dreadful death every day; and, on account of the number, Josephus observes that space was wanted for the crosses, and crosses for the captives. And yet, contrary to Titus's intention, the seditious Jews were not disposed to a surrender by these horrid spectacles. They represented the sufferers as supplicants, and not as men taken after resistance: and thus checked desertion, till the truth was known. And yet some fell off to the besiegers, though they deemed capital punishment inevitable; and considered death by the hands of their enemies as a desirable refuge, when compared with the complicated distress which they endured. And though Titus mutilated many, and sent them to assure the people that voluntary deserters were well

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[e] B. J. v. xi. 1, 2.

treated by him, and earnestly to recommend a surrender of the city; the Jews reviled Titus and his Father from the walls, defied his menaces, and continued to defend the city by every method which stratagem, courage and despair could suggest.

Thus they fulfilled another of our Lord's prophecies; that the enemies of Jerusalem should [f] *cast a trench about her, and compass her round, and keep her in on every side.* [g] For Titus, discouraged and exasperated by the repeated destruction of his engines and towers, undertook the arduous task of enclosing the city with a wall, notwithstanding its extent, and the difficulty of the ground: and such was the persevering spirit of the soldiers that in three days they [h] shut up the city by a circumvallation of near five miles in circuit.

[i] Upon this the *famine* extended itself, and devoured whole families. The tops of the houses, and the recesses of the city, were filled with the carcasses of women, children and aged men. The young men appeared like spectres in the places of public resort, and fell where death seized them. The dead were too numerous to be interred; and many expired in the performance of this office. The public calamity was too great for lamentation. Silence, and, as it were, a black and deadly night overspread the city. But even such a scene could not awe the robbers: they spoiled the tombs, and stripped the dead of their grave clothes, with an unfeeling and wild laughter. They tried the edges of their swords on

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[f] Luke xix. 43.

[g] B. J. v. xii. 2.

[h] περικλεισας τῷ τειχει τὴν πόλιν.

[i] B. J. v. xii. 3, 4.

the carcasses, and made the experiment on some who were still breathing: but the wretches who supplicated death at their hands they proudly left to the rage of famine. So great was the number of dead bodies thrown over the walls, that Titus raised his hands to heaven, and called God to witness that this extreme misery was their own deed and not his.

[k] At this time Simon charged Matthias with being a favourer of the Romans, condemned him to death with his three sons, and, when he requested to be killed before the execution of his children, as a benefit for opening the city to him, commanded the most cruel of his guards to despatch the father in the last place, and that in the sight of the Romans; insultingly asking him, whether those, to whom he thought of deserting, could afford him assistance.

[l] This savageness led Judas, one of Simon's commanders, and ten others, to meditate a design of betraying one of the towers to the Romans. But Simon discovered the plot as Titus was approaching the wall, slew the authors of it in sight of the Romans, and cast their mangled bodies over the battlements.

[m] Nor did even desertion to the Romans, notwithstanding Titus's clemency prove the means of preserving the Jews. Satiety after hunger caused the destruction of great numbers; and as it was discovered that many had swallowed gold to conceal it from their own plunderers, the Arabs and Syrians ripped up the deserters, and, deaf to their supplications,

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[k] B. J. v. xiii. 1. [l] ib. § 3. See Matt. xxiv. 12. [m] ib. § 4, 5.

destroyed with the most aggravated cruelty no less than two thousand in one night. Though Titus strove by every means to restrain this brutal avarice, it was still privately indulged: for God, says the historian, [n] condemned the whole people, and turned every seeming way of safety to their destruction.

[o] Manneus, a Jewish commander who had gone over to the Romans, informed Titus that from the fourteenth day of the sixth Macedonian month Xanthicus to the new moon of the ninth month Panemus, a hundred and ten thousand five hundred and eighty dead bodies had been carried out of the gate over which he presided; and that he knew the number thus precisely, because he was appointed to pay a public reward for this mode of clearing the city from the dead. And after this many noble deserters affirmed that the bodies of the poor thrown out of the gates amounted to six hundred thousand, besides a number not to be ascertained. For when the Jews were no longer able to carry out the poor, they heaped together the carcasses in the largest houses. They added that a [p] measure of wheat sold for a [q] talent; and that, when herbs could be no longer gathered after the circumvallation of the city, they searched the sewers, and the old dung of oxen; and what was before intolerable to their sight became their food. The very report of this raised pity among the

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[n] Luke xxi. 22.

[o] B. J. v. xiii. 7.

[p] Some read *μέδιμνον* for *μέτρον*: i. e. somewhat more than four pecks.

[q] The Syrian talent was 15 Attic minæ of £3. 4s. 7d. but the Attic talent was 80 minæ. See Arbuthnot.

Romans; but the sight of it changed not the purpose of the seditious Jews.

[r] The multitude of the dead was a horrid spectacle, and cast forth a pestilential smell. Yet the soldiers marched against the Romans over heaps of their own dead without horror or commiseration; and appeared to [s] reproach the Deity, in the opinion of the Jewish historian, for his slowness in punishing them.

[t] And now the Romans advanced their last engines against the walls; after having converted into a desert, for wood to construct them, a country well planted, and interspersed with gardens, for more than eleven miles round the city. These machines the dispirited and exhausted forces of the besieged endeavoured to burn with abated efforts, unworthy of their national valour; and the besiegers defended them with a vigour and bravery superior to their usual exertions. From the force of the battering rams a part of the wall was demolished, where John had formerly undermined it for the sake of an unexpected attack on the Roman works.

[u] However, an inner wall had been raised by the Jews; but the Romans scaled it in the night, and possessed themselves of Antonia, after a sharp contest for possession of the temple itself. But even then neither the consequent number of deserters, the renewed exhortations of Josephus, nor the protestations of Titus himself, could induce John to surrender. [w] A new attack was therefore made, which lasted

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[r] B. J. vi. i. 1.
[s] See Matt. xxiv. 12.
[t] B. J. vi. i. 1, 2, 3.
[u] ib. § 2, 3, 4.
[w] ib. § 5, 6.

from three in the morning till towards noon, and the victory remained doubtful: [x] upon which the Romans with great labour raised four terraces against the temple.

[y] At this time the Jews bravely and fiercely attacked the Roman wall on Mount Olivet, and were with difficulty repulsed: and, as the war was advancing towards the temple, [z] they themselves burnt the portico which joined it to Antonia: which occasioned Titus to remark that they [a] began to destroy with their own hands that magnificent edifice which he had preserved.

Meantime the *famine* increased in rage. [b] The besieged were compelled to eat their belts, their shoes, the skins of their shields, and dried grass: and a small quantity of fibres sold for [c] four Attic drachms. [d] Nay, a Jewess, eminent for birth and opulence, harassed by the brutal robbers, who deprived her of subsistence but refused to deprive her of life, seized her son at the breast: Come, said the frantic mother, be food to me, a fury to the factious, and a tale to the world which will crown the sufferings of my country. With these words she slew her infant, prepared him for food, devoured half, and carefully concealed the rest. The hell hounds, allured by the smell of food, threatened her with death if she did not discover it. She produced the remains of her son, and congealed them with horror at the sight. The relation of so abominable a fact shocked the whole city; those whom hunger pressed hastened to death as their proper goal; and congratulated such as died before they had heard and seen such great calamities. Justly therefore did our Lord thus address the women who lamented him as he went to crucifixion: "[e] Daughters of Jerusalem weep not for me, but weep for yourselves and for your children: for behold the days are coming in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts which never gave suck."

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[x] B. J. vi. i. 7. [y] ib. § 8. [z] ib. § 9. [a] ib. vi. iii. 5.
[b] ib. § 3. [c] i. e. 2s. 7d. [d] B. J. vi. iii. 4.

[f] As Titus's battering rams made no impression on the temple, he ordered that the gates should be burnt: and the fire spread itself to the adjoining porticos. [g] The Roman commander had determined in council not to burn so great a work as the temple; considering such an act as a loss to the Romans, and the existence of so proud a structure as an honour to himself. "But [h] God had long since condemned it to the flames;" and while the Jews were contending with the Romans who had been commanded to extinguish the fire of the outer temple, a soldier, neither receiving command from his leaders, nor himself struck with dread at such an attempt, urged as it were by a divine impulse, seized some of the burning materials, and, with the assistance of another soldier who raised him from the ground, threw it into the golden window of the temple towards the north. The flames increased; the Jews with a loud cry ran to extinguish them; [i] and Titus himself rushed from Antonia, and ordered his soldiers to stop their progress.

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[e] Luke xxiii. 28, 29. See also Lev. xxvi. 29. Deut. xxviii. 56.
[f] B. J. vi. iv. 1, 2. [g] ib. § 3. [h] ib. § 5. See Matt. xxiv. 2.
[i] ib. § 6.

The Romans pretended not to hear him, and exhorted the foremost ranks to spread the conflagration; the Jews were repulsed and slaughtered; the dead were heaped about the altar; and a stream of blood flowed at its steps. Still the flames had not reached the inner parts of the temple; which Titus entered, and viewed with admiration. He repeated his attempts to prevent its destruction; but nothing could overcome the warlike impulse of the soldiers, their avidity for plunder, and their hatred of the Jews. [k] Thus was the temple consumed against the will of Cesar, on the anniversary of the very day when the Babylonians had burnt it before. [l] So great a carnage followed of young and old, of people and priests, that the slain seemed too many for the slayers, the ground could not be seen for the dead, and the soldiers followed the fugitives over heaps of carcasses. [m] Six thousand women, children, and a mixed multitude, were burnt in one portico; and not an individual of these escaped. It may be observed of the factious Jews who survived their temple, that they suffered a punishment resembling what they inflicted on [n] Matthias, when they slew him after having slain his children before his face.

[o] The priests continued on the walls of the temple, but through hunger surrendered themselves to Titus on the fifth day: and when they asked their lives, Titus answered that the time of pardon was past, and that it became them to perish with their sacred place.

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[k] B. J. vi. iv. 7, 8. [l] ib. vi. v. 1. [m] ib. § 2. [n] See p. 247, note [k].
[o] B. J. vi. vi. 1.

[p] The leaders of the Jews desired a conference with Titus, and he offered them their lives if they would surrender themselves: but they required to be dismissed into the desert with their wives and children; and added that they had sworn not to deliver up their persons to him on any conditions. Titus's indignation was raised that the vanquished should prescribe terms to him, and he ordered proclamation to be made that none should come over to him, or expect pardon, for the future: and his soldiers accordingly ravaged and burnt a great part of the city which was in their power.

[q] The royal palace had been seized by the Romans; and as many Jews had lodged their possessions in it for security, the seditious attacked it, repulsed the Romans, killed all their countrymen assembled there to the number of eight thousand four hundred, and plundered their property.

[r] The Romans now became masters of the lower city, and the Jews fled to the higher. Misfortunes wrought no change of mind in the faction; but they shewed as much loftiness as in full prosperity. When Josephus upbraided them with their [s] cruelty and impiety, they only mocked him. Their hands were so familiarized to slaughter, that among the ruins of their city they lay in ambush for deserters, took many, slew them, and cast their bodies to the dogs.

[t] The seditious trusted to the subterraneous passages; where they hoped to lie concealed, and to escape after the Romans had taken and quitted the

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[p] B. J. vi. vi. 2, 3. [q] ib. vi. vii. 1. [r] ib. § 2. [s] Matt. xxiv. 12.
[t] B. J. vi. vii. 3.

city: and they not only burnt more houses than the enemy, but most unfeelingly slew and plundered such as fled into the caverns from the flames. The plunderers warred against each other in their ravages: if they found food, they devoured it mixed with the blood of the slain: and, unless the city had been soon taken, so excessive was their savageness, and their distress, that they would have fed even on the dead bodies themselves.

[u] The leaders of the Idumeans now began to treat with the Romans of a surrender, and sent five of their body to Titus. His clemency induced him to receive them. But Simon discovered the design, slew the five when they returned, imprisoned the chiefs of that nation, and set a strict guard on the rest. Though the walls were more carefully watched than before, desertions could not be prevented. Many were killed in attempting their escape, and many more effected it. An endless number of these was sold; such as seemed worthy of punishment suffered death; and above forty thousand were allowed to depart where they would.

[w] And now the Romans had finished their works for the attack of the higher city; and when their rams broke part of the wall, and made impression on some of the towers, the tyrants who were before elated and boastful in their [x] *impieties*, were then humble, and trembling, and torpid through fear. When reports were spread that their walls were destroyed, and that the enemy approached, these once haughty chiefs fell on their faces, and deplored their

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[u] B. J. vi. viii. 2.

[w] ib. § 4, 5.

[x] Matt. xxiv. 12.

infatuation: and, which shewed the good fortune of the Romans, and *the power of God against the* UNHOLY, they of themselves quitted towers impregnable to any engines, and betook themselves to the subterraneous passages. By thus "[y] going into the holes of the rocks, and into the caves of the earth," they expressed the greatest consternation; and in effect "said to [z] the mountains, Fall on us: and to the hills, Cover us." And if the bravest were struck with such terror, what were the sensations of the most timid? The Romans stood amazed at their victory, slew many to satiety in the streets, obstructed them with dead, and drenched the whole city with blood. In the evening the slaughter ended, and the flames increased. The city, adds the historian, was undeserving of such great misfortunes in every other respect, *but that it produced the*[a] *race of men by whom it was overthrown.* [a] When Titus viewed the strength of the works, he made use of these words: "We have fought with the assistance of God: it was God who drove the Jews out of these fortifications: for what can the hands of men, or the force of machines, effect against these towers?" And when he [b] utterly destroyed the rest of the city, and dug up the walls, he left these towers as a monument of that fortune which confederated with him in possessing himself of strong holds not to be forced.

[c] After this Cesar commanded that only those in arms, and who made resistance, should be slain; but the soldiers indiscrimately slew the aged and infirm.

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[y] See Bishop Lowth on Isai. ii. 19.

[z] Luke xxiii. 30.

[a] B. J. vi. ix. 1.

[b] ἐφανίζεν. See Luke xix. 44.

[c] B. J. vi. ix. 2.

The seditious and robbers, discovered by each other, were all punished with death: the tallest and most beautiful youths were reserved for Cesar's triumph: the rest of the multitude, above seventeen years of age, were sent to the works in Egypt; or distributed as presents through the provinces, to perish by the sword and by wild beasts in the theatres. Those under the age of seventeen were [d] *sold*. Eleven thousand perished by *famine*, while the Romans guarded them in one of the walled courts of the temple: some being refused food from the hatred borne to them by their keepers, and some refusing it when offered.

[e] The number of all the captives taken throughout the whole war was ninety seven thousand; and of those who were destroyed throughout the whole siege, one million one hundred thousand: and the greatest part of these were Jews of different countries: for they came from every quarter to the passover, and were [f] *suddenly* shut up by the war: so that at first narrowness of habitation caused *pestilential diseases*, and afterwards *famine* of course advanced more rapidly. The whole nation was enclosed by fate as in a prison: and therefore "the [g] number of those who perished exceeded all destruction which had been caused by God or man.

[h] Those who had betaken themselves to the subterraneous recesses the Romans searched out, broke up the pavements, and killed such as they discovered. More than two thousand dead were found there, some destroyed by each other, some by their own

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[d] Luke xxi. 24.

[e] B. J. vi. ix. 3.

[f] ἐξαπίνης. See Luke xxi. 35.

[g] Matt. xxiv. 21.

[h] B. J. vi. ix. 4.

hands, and more by *famine.* Many prisoners of the tyrants were set free : for neither in the greatest extremity did they cease from cruelty. John and his kinsmen, perishing with hunger in the caverns, supplicated that pardon from the Romans which they had so often disdained to receive. Simon, after striving much against necessity, thus surrendered himself: [i] He had retreated to the subterraneous galleries with his most faithful friends, some workmen and tools, and provisions for many days : and his design was to secure his escape by continuing a passage through the caverns into the country. But as subsistence failed when little progress had been made, he shewed himself above ground in a white tunic and purple coat, on the spot where the temple had stood ; with the hope of astonishing and deceiving the Romans. But when the guards required him to declare who he was, he desired a conference with the commander Terentius Rufus, who put him in chains. [k] Afterwards he was led in triumph at Rome; then, with a halter about him, dragged to that part of the city where malefactors were executed, and there scourged and slain. John was kept in perpetual imprisonment.

[l] And now the Romans [m] *burnt* the extremities of the city, and *dug* [n] *up the walls.* [o] Cesar commanded them to destroy the whole city and the temple; leaving only the highest towers, Phasaelus, Hippicus and Mariamne, and a part of the wall which surrounded the city to the west : that the towers might shew

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[i] B. J. vii. ii. [k] ib. v. 6. [l] ib. vi. ix. 4. [m] Matt. xxii. 7.
[n] Luke xix. 44. [o] B. J. vii. i. 1.

posterity how strong a city had yielded to the valour of the Romans, and that the wall might be a camp to the [p] tenth legion, which he intended to leave as a garrison. Accordingly, the pioneers [q] *so levelled all the other circuit of the city, as not to leave those who approached it any proof that it had ever been inhabited.* [r] And it is recorded in the Talmud, and by Maimonides, that Terentius Rufus ploughed up the foundations of the temple. We also find that Eleazar is introduced by Josephus as addressing the garrison of Masada in these words: "[s] Where is our great city, which God was believed to inhabit? It is *altogether rooted out and torn up from its foundations;* and the only monument of it is the camp of its destroyers pitched in its relics." Thus were our Lord's prophecies fulfilled: "Thine [t] enemies shall lay thee even with the ground; and they shall not leave in thee one stone upon another." "Behold [u] your house is left unto you desolate." "[w] Seest thou these great buildings [of the temple?] There shall not be left one stone upon another, which shall not be thrown down." The obstinacy of the Jews led Titus to destroy the city and temple against his will; and contrary to the usual manner of the Romans in the course of their victories. Not leaving one stone on another is a proverbial and hyperbolical way of speaking, to denote very exemplary destruction. But with respect to the buildings of the temple, and the inhabited part of the city, our Lord's words were literally fulfilled:

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[p] B. J. vii. i. 3.
[q] Luke xix. 44.
[r] See Whitby on Matt. xxiv. 2.
[s] B. J. vii. viii. 7.
[t] Luke xix. 44.
[u] Matt. xxiii. 38.
[w] Mark xiii. 2.

and they need not be strained so far as to be supposed applicable to the foundations of the city and temple, and the fragments of towers and walls.

[x] On the reduction of Jerusalem, Titus marched part of his army to Cesarea, where he celebrated the birth day of his brother Domitian with great splendour; and, according to the cruel manner of those times, capitally punished many Jews in honour of it. The number of those who were burnt, and who fell by fighting with wild beasts and by mutual combats, exceeded two thousand five hundred.

[y] After this Herodium was taken by Bassus; and when the castle of Macherus surrendered to him, one thousand seven hundred Jews were killed, and the women and children were made slaves: and not less than three thousand, who had escaped from the sieges of Jerusalem and Macherus, were slain to a man at the wood Jardes.

[z] When the Romans had made a practicable breach at Masada, and intended to storm it the next day, Eleazar the commander instigated the garrison to burn the valuable stores of the castle, and to destroy first their women and children, and then themselves. The whole number was nine hundred and sixty. Those who bore arms chose ten to execute this dreadful purpose: the rest sat on the ground with their wives and children; and, embracing them, stretched out their necks to the slaughter. When the executioners had proceeded thus far, they

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[x] B. J. vii. iii. 1. and vii. ix. 1, 2.

[y] ib. vii. vi. 1, 4, 5.

[z] ib. vii. viii. 5.

appointed one who was to destroy the nine and then himself. The survivor, when he had looked round to see that all were slain, set fire to the place, and plunged his sword into his own bosom. However, two women and five children escaped by hiding themselves while the rest were intent on slaughter. When the Romans advanced to the attack in the morning, one of the women distinctly related to them the whole transaction; and struck them with wonder at the contempt of death shewn by their enemies.

Without this general view of the history, there are expressions in our Lord's prophecies relating to it of which the reader could not have an adequate idea: and I have preferred this method of illustrating our Lord's words, to impress these instructive facts on the memory, and to diversify my manner from that of the [a] eminent writers who have gone before me on this subject. I proceed to make remarks on such of these predictions as have not yet been sufficiently explained.

It was foretold by Christ that "[b] fearful sights, and great signs from heaven," should precede the destruction of the Jewish polity. I have supposed that this prophecy was partly applicable [c] to the tempest, attended with thunderings, lightnings and earthquakes, which happened on the night when the Idumean army was admitted into Jerusalem. And Josephus says, in one of his addresses to the Jews, "[d] The fountains flow copiously for Titus, which to you were dried up. For before he came, you know that both Siloam failed, and all without the city; so that water was bought by the [e] amphora. But now they are so abundant to your enemies, as to suffice not only for themselves and their cattle but also for their gardens. This [f] *wonder* you also formerly experienced, on the taking of your city when the king of Babylon waged war against it."

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[a] See p. 174. note [b].

[b] Luke xxi. 11. φόβητρον, quicquid timorem incutit. v. Wetstein.

[c] p. 231.

[d] B. J. v. ix. 4.

In another place this historian relates some events, or appearances, which he calls [g] *wonders*, [h] *signs*, and divine [i] forewarnings. He laments that his countrymen did not attend to clear prognostications of their [k] destruction; "partly when a star like a sword stood over the city, and a [l] comet which continued for a year; and partly when, before the revolt and the beginning of the war, as the people were assembling to keep the passover, about three in the morning on the eighth of Xanthicus, so great a light shone round the altar and temple that it seemed to be clear day: and this phenomenon continued for the space of half an hour."

The politest nations weakly considered the appearance of comets as portentous. The time before the

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[e] It contained about seven gallons.

[f] τερας.

[g] τερατα B. J. vi. v. 3, line 4.

[h] σημεια. B. J. vi. v. 4. last line of the page.

[i] τὰ τȣ̃ Θεȣ̃ κηρύγματα B. J. vi. v. 3, line 6: and § 4, line 2.

[k] ib. § 3.

[l] So Virgil, speaking of the period preceding the death of Julius Cesar, says,

> Nec diri toties arsere cometæ. Georg. i. 488.

And Milton refers to the popular error, when he observes that a comet

> from his horrid hair
> Shakes pestilence and war.
>
> Par. Lost, b. ii. l. 710.

Jewish war may have been remarkable for them. Some have been denominated by astronomers from their resemblance to a sword: and as *one* could not appear during the whole time mentioned, I suppose that the historian speaks of more than one, which successively occupied a considerable space of the year spoken of.

The light in the temple I suppose to have been occasioned by a vivid aurora borealis; which is an appearance more [m] anciently observed than has been commonly supposed.

The historian goes on to mention that a cow brought forth a lamb in the midst of the temple; and that "the eastern gate of the inner temple, made of brass, very heavy, with difficulty closed every evening by twenty men, supported by bars bound with iron, and fixed by very deep bolts let into a pavement of continued stone, was seen at midnight opened of its own accord. The guards of the temple hastened to inform the [n] curator; and when he came to give assistance, it could scarcely be shut."

There may have been a monstrous birth with some of the circumstances mentioned; but partly mistaken at the time, or magnified afterwards. If the gate of the temple was not irregularly opened by human means, it may have been carelessly closed, and thrown open by a strong gust of wind, or by a slight earthquake. But I think with a [o] judicious writer, who has considered these prodigies before me, that they are [p] tales adapted to the taste of Josephus's Roman readers, and that they resemble the legends of the Greek and Roman writers.

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[m] Nocturnasque faces cœli, sublime volantes,
Nonne vides longos flammarum ducere tractus,
In quascunque dedit partes natura meatum?
Non cadere in terram stellas et sidera cernis?
Lucr. ii. 206, &c.

Where the *aurora* is described in the three first lines; and distinguished from what men vulgarly call *falling stars*, which are mentioned in the fourth line. See also Tac. Hist. v. 13.

[n] Στρατηγὸς, a Jewish officer mentioned Luke xxii. 52. Acts iv. 1. v. 24, 26.

But to proceed. "Not many days after the feast, on the twenty first of Artemisius, a certain divine appearance was seen exceeding belief. And I think that what I am about to relate might appear [q] too wonderful; unless it had been told by spectators, and the sufferings which followed had been suitable to the [r] signs of them. For before the setting of the sun there appeared aloft throughout the whole country chariots and armed phalanxes, running through the clouds, and surrounding cities."

This might be a natural phenomenon, but for the words *before the setting of the sun.* I incline to think that the heavens wore a bloody threatening aspect before sunset, and that uncommon northern lights were seen afterwards. I shall quote a passage or two from Whitelocke's Swedish embassy. "Many [s] observed strange appearances in the sky, exceeding brightness in the night mingled with various colours, chiefly red, and swiftly passing from one part of the heaven to another, and one colour as it were *opposing and encountering* the other. [In the evening about nine] the flashes of lightning and clouds came swiftly one against another, as it were in *charging ;* and made breaches where they went, and divided themselves *as into bodies of pikes and musketeers :* then the sky appeared some time all blood colour, afterwards green, yellow and grey, then all black, and as it were *a new battaile* from the north to the south."

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[o] Lardner: Test. i. 110, &c.

[p] Tacitus says, expassæ repente templi fores. Hist. v. 13. Paulo ante Leuctricam calamitatem—— Thebis, ut ait Callisthenes, in templo Herculis valvæ clausæ repagulis subito se ipsæ aperuere. Tully div. i. 24. referred to by Lardner. Ad Sinuessam bos equuleum peperit. Liv. xxiii. 31.

[q] τερατεια.

[r] τῶν σημειων ἄξια.

[s] v. i. 455,6.

As the clouds might give the general idea of an engagement, chariots, in use at Josephus's time, are naturally introduced ; and as the heavens might take various shapes which imagination could mould into any thing, I suppose that the surrounding of cities was mentioned from the event, the investing of Jerusalem by the Romans.

The Jewish historian proceeds : "And on the feast called Pentecost, when the priests entered the inner temple by night for the customary ministrations, they affirmed that they first perceived a motion and noise, and afterwards a voice as of many, [t] Let us depart hence."

It has been said that there was a lustration of the temple by night before great festivals. At this time it may be supposed that some panic seized the priests, which was afterwards exaggerated, and formed into the heathenish tale related by Josephus.

Josephus mentions as the last and most fearful omen, that, four years before the war, when the city was in a state of full peace and prosperity, Jesus the son of Ananus, a rustic of the lower class, suddenly proclaimed in the temple at the feast of tabernacles, " A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple, a voice against bridegrooms and brides, a voice against the whole people." These words he uttered day and night with a loud voice through all the streets of Jerusalem. The severest stripes caused no tear or supplication. Albinus the Roman governor, could not obtain any answer to his interrogatories, or extort any by the most cruel scourges, but " Wo, wo to Jerusalem :" and therefore he at length dismissed him as a madman. He persevered in this denunciation for seven years and five months, neither execrating those who struck him nor blessing those who relieved him, but recurring to his usual exclamation without hoarseness or fatigue : till during the siege he added, " Wo to myself also ;" and was killed by a stone from one of the Roman engines.

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[t] See Tac. Hist. v. 13.

I suppose the ground work of this relation true; that some enthusiast, instructed in our Lord's prophecy about the fate of Jerusalem, denounced it with a very alarming obstinacy ; but that many embellishments are added, as report commonly makes tales more extraordinary : and I resolve all these instances into natural causes, still allowing the superintendence of God to awaken his people by some of these means.

Our Lord thus foretold the wickedness of the times when God inflicted his sore judgments on the Jewish people : " When [u] the Son of man cometh, shall he find faith in the land?" "Because [w] iniquity shall abound, the love of many shall wax cold." And again: "If [x] they do these things in a green tree, what shall be done in the dry?" that is, if the innocent suffer thus, what shall befal the [y] guilty?

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[u] Luke xviii. 8.

Josephus's language, in a variety of places, corresponds to this part of our Lord's predictions. [z] He thinks that God, from hatred to the impiety of the robbers, rejected their city: and that he abhorred his own sacred ordinances on account of [a] wicked men, and therefore prevented the conclusion of the war by Cestius's retreat. [b] He likewise says that God had darkened the minds of the Jews because of their crimes: [c] that the seditious among them would have relented, unless, on account of the excessive evils inflicted by them on the people, they had despaired of pardon from their enemies: and [d] that their ancestors, who were first subdued by the Romans, had not offended against their sanctuary and laws in the same atrocious manner with them. In his address to them he thus expresses himself; "[e] What has been done by you of those actions on which your legislator has pronounced a blessing? and what has been omitted, of those against which he has denounced a curse? How much more impious are you than those who were soon subdued? You have not declined hidden crimes, such as thefts, snares and adulteries; and at the same time you contend with each other in rapines and murders, and invent new ways of vice. [f] The king of Babylon burnt the city and temple of men who had by no means been guilty of impieties to be compared with yours. [g] You celebrate a kind of public shew in your crimes, you daily contend which shall be worst, and are as ostentatious of wickedness as if it were virtue." Speaking of the factions under Simon and John, he says, [h] that there was a contest between them for dominion, but a concord in crimes. "To relate all their [i] iniquity were impossible. It may be said in a word, that no other city suffered so great calamity, and that no generation was ever more fertile in wickedness." [k] In another place he speaks thus, "I will not suppress what the strength of my feelings dictates. I think, if the Romans had delayed coming against these offenders, that the city would have been swallowed up by an earthquake, or overwhelmed by a deluge, or consumed by fire from heaven like Sodom: for it produced a much more impious race than those who were thus destroyed." There is also another very remarkable passage. "[l] That period was fruitful in every kind of wickedness among the Jews; so that they left no evil work unpractised, and, if a man chose to exercise his imagination, he could not invent for them a new crime: to such a degree were they diseased privately and publicly, and so ambitiously did they contend to exceed each other in acts of impiety to God and of injustice to their neighbour." Christ [m] prophetically compared their wickedness to a maniacal disorder increasing in violence. They rejected, blasphemed and crucified the Lord of life; they closed their eyes against the evidence of the Spirit which was so plentifully poured out after his ascension; and we learn from the strong expressions of their own historian that their progress in every species of guilt was as unexampled as their destruction. And whereas our Lord says that, because iniquity abounded, *the love of many should wax cold;* I must desire the reader to recollect the many and uncommon acts of cruelty which occur during this period of the Jewish history; and to observe Josephus's assertion, that "in [n] the calamities of those times no good affection was so entirely lost as pity."

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[w] Matt. xxiv. 12. [x] Luke xxiii. 31. [y] Those who are as fit for punishment as a dry tree is for the flames. [z] Ant. xx. viii. 5. [a] B. J. ii. xix. 6. [b] ib. v. viii. 2. [c] ib. v. ix. 1. [d] ib. § 4, p. 349. [e] ib.

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[f] B. J. v. ix. 4, p. 350.

[g] ib.

[h] ib. v. x. 4, 5.

[i] παρανομίαν The word Matt. xxiv. 12 is ἀνομίαν.

[k] B. J. v. xiii. 6.

[l] ib. vii. viii. 1. See four other places relating to this subject in Josephus, already quoted p. 225, note [l], 254, note [x], and 255, note [a].

Our Lord foretold that wars, rumours of wars, and commotions, the rising of nation against nation, and of kingdom against kingdom, great earthquakes, famines, and tumults, in divers places, should be "the [o] *beginning* of sorrows." We have seen that these were heavy afflictions to the Jewish people; but that they were greatly exceeded by the evils which befel them during the siege of Jerusalem.

By reflecting on the dreadful state of the Jews before the Roman war, and in the course of it, we shall feel the truth of our Lord's prophetic words, "The [p] days will come when ye will desire to see one of the days of the Son of Man, and ye shall not

[m] Matt. xii. 45.
[n] B. J. iv. vi. 3.
[o] Matt. xxiv. 8. and p. p.
[p] Luke xvii. 22.

see it." What a contrast between the tranquillity, and the heavenly instruction and consolation, enjoyed by our Lord's disciples before his death, and the persecutions and terrors of every kind which succeeded!

Our Lord assured his disciples that [q] not a hair of their head should perish. It is plain that he was then speaking, not of persecutions in which some [r] of them were to suffer death, but of the public calamities which were to affect the Jews. It is added, "By your [s] patience preserve ye your lives:" which is equivalent to the declaration in another place, "He [t] that endureth to the end, the same shall be preserved." He that patiently abideth in the faith, notwithstanding persecutions and impostures, and draweth not back at any time, shall escape with life, and even without the least hurt from the enemy; provided he observe my admonition, and fly when he seeth Jerusalem compassed with armies. We have learnt from [u] Josephus that, after Cestius's attempt on the city, many fled from it: and [w] Eusebius and [x] Epiphanius relate that before the war the Christians retired to Pella, a city beyond Jordan, subject to king [y] Agrippa. I have also shewn [z] that their escape was possible, soon after the appearance of Titus's army.

The disciples were to pray that their flight from Judea and Jerusalem [a] might not be in the winter, neither on the sabbath. It is probable that their prayer in both respects was heard. We know that the [b] siege of Jerusalem began on the fourteenth of the month Xanthicus, the very day of the passover; and ended on the eighth of Gorpiæus, which [c] Dion Cassius tells us was the sabbath. Thus, according to [d] Spanheim, the fourteenth of Xanthicus happened on a Friday. But before this day, and, it is probable, during the same week, the Romans received a slight check from the Jews, and the gates of the city [e] were opened to admit worshippers; and of course to allow their return into the adjoining country.

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[q] Luke xxi. 18. A proverbial expression. See Matt. x. 30. Luke xii. 7. Acts xxvii. 34. 1 Kings i. 52.
[r] Luke xxi. 16.
[s] ib. 19.
[t] Matt. xxiv. 13.
[u] B. J. ii. xix. 6. ii. xx. 1.
[w] H. E. iii. 5.
[x] H. 29. § 7. ed. Col. 1682. p. 123. Lard. Test. 75.
[y] For the character of this king see Acts xxvi.
[z] p. 243.
[a] Matt. xxiv. 20.

"These [f] were the days of great tribulation, of affliction, and of [g] vengeance: such as were not since the beginning of the world to that time; no, nor ever should be." The words must be applied to the particular people who were the objects of God's anger. The calamities undergone by them were unparalleled in their history; and will remain so. The many and great evils arising from their own distractions and intestine madness were peculiar to this time. And

[b] J. B. v. xiii. 7. ib. vi. x. It lasted therefore from about the fourteenth of our April to about the eighth of our September.

[c] L. lxvi. 7.

[d] See his Chron. Josephi. ed. Haverc. p. 407.

[e] B. J. v. ii. 5. v. iii. 1. To reconcile Josephus with himself, B. J. v. iii. 1. v. xiii. 7. it may be supposed that the Romans began their camps before the fourteenth of Xanthicus, and completed them on that day: from which the beginning of the siege is therefore dated.

[f] Matt. xxiv. 21. and p. p.

[g] Maimonides, Tainith c. 5. quoted Whitby gen. pref. p. xxvii. calls the day on which the city was taken the fatal day of vengeance. See Luke xxi. 22.

Josephus asserts in general "[h] that no other city underwent such sufferings. In particular he [i] says that the number of captives throughout the whole war was ninety seven thousand; and that one million one hundred thousand perished in the course of the siege. To these must be added two hundred thirty seven thousand four hundred ninety, of whom [k] express mention is made by this historian as being destroyed in other places: besides innumerable others, not subject to calculation, who were swept away by fatigue, famine, disease, and every kind of wretchedness and violence. Consequently the war under Adrian, dreadful as it was, yielded to this; for during the course of it [l] Dion Cassius says that five hundred and eighty thousand were slain in excursions and battles, and that the number of those who died by hunger, sickness, and fire could not be ascertained. And thus did the awakened vengeance of heaven "[m] require of that generation the blood of all the prophets which had been shed from the foundation of the world."

Our Lord adds, "[n] And they shall fall by the edge of the sword, and shall be led away captive into all nations:" circumstances which the history of this period has abundantly verified: "and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This city has been subject to the Romans, the Saracens, the Egyptian Mamalucs, the Franks, and the Turks. The Jews have never possessed it since its overthrow by Titus; but still remain dispersed among all nations, and yet a distinct people, ready to fulfil the prophecy of returning to their city "when the times of the Gentiles shall be fulfilled:" the times appointed by God for their continuing in the possession of Jerusalem; or for their overthrow in behalf of the Jews; or, rather, for their full conversion; agreeably to St. Paul's words, "until[o] the fulness of the Gentiles be come in."

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[h] B. J. v. x. 5.
[i] ib. vi. ix. 3.
[k] See Usher's Annals, p. 652.
[l] L. lxix. § 14.
[m] Luke xi. 51.
[n] ib. xxi. 24.

"And [p] unless those days should be shortened, no man should have been preserved: but for the sake of the elect whom he hath chosen, he hath shortened those days." We have seen that[q] Josephus in one place speaks of the war as protracted to a great length. It may be said to have lasted seven years, from the taking of [r] Masada by the Jews in the year of Christ [s] sixty six, to the retaking of that fortress by the Romans in the year seventy three. But our Lord here refers to the siege of Jerusalem; which did not last five months. The days mentioned by him are the particular period when the Roman standards appeared before Jerusalem; when the Christians were hastily to take refuge in the mountainous countries; when the great affliction, and death by the sword, and wide dispersion of the Jews, and total subversion of the Jewish state, were[t] soon to follow. [u] Titus himself vigorously pushed the siege, and rejected the advice of those who proposed the tedious way of compelling a surrender by famine; and the Jews hastened their own ruin by their intestine divisions, by burning great quantities of their own

[o] Rom. xi. 25.

[p] Matt. xxiv. 22. and p. p.

[q] B. J. ii. xix. 4. See p. 225.

[r] ib. ii. xvii. 2.

[s] Usher's Annals.

[t] Matt. xxiv. 29.

[u] See Bishop Newton, ii. 277, &c.

provisions, and by so much remitting their usual ardour at the last attack of the higher city: so that Titus was astonished when he beheld the strength of the fortifications which he had reduced. And the providence of God so ordered events, that the city was besieged when it was crowded with inhabitants; many of whom seem to have continued in it, fatally confiding in its strength; and thus contributing to its reduction by the famine and pestilence which great numbers in such circumstances always occasion.

During the continuance of the siege, the whole country must have been in the greatest confusion and alarm; robbers and assassins must have spread terror every where; the lands must have remained in a great measure untilled; and the supply of provisions from any distant part must have been insecure. If therefore for the sake of Christ's disciples, the whole body of whom are called the elect of God, this calamitous period had not been providentially contracted, if winter had increased the distress of the exiles and fugitives, it would have been highly difficult for any to preserve their lives.

"And [w] SOON after the tribulation of those days, there shall be signs in the sun, which shall be darkened, and in the moon, which shall fall from heaven; and upon the land distress of nations and perplexity, the sea and the waves roaring; men's hearts failing them for fear, and expectation of the things which shall come upon the land: for the powers of the heavens shall be shaken."

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[w] Matt. xxiv. 29. and p. p. Εὐθέως δὲ κ. λ. Mark's expression is, But IN THOSE DAYS, after that tribulation, &c. Hence it follows that the words cannot be applied to the day of judgment.

The style is here very eastern, and imports that the Jewish rulers, and their church and nation, should be involved in ruin: and that this should be effected SOON after the commencement of the troubles alluded to; or in a time which, considering the difficulties of the undertaking, might properly be called SHORT. It is the language of prophecy, to which the Jews were accustomed. The fall of Babylon is thus foretold by Isaiah: "[x] The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." And he speaks thus of Idumea: "[y] All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven; behold, it shall come down on Idumea," &c. Ezekiel thus expresses the destruction of Egypt: "When [z] I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee." Joel uses this language of the same event which our Lord predicts. "I will [a] shew wonders in the heavens, and in the earth; blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come." And God says in Haggai: I will [b] shake the heavens and the earth; and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen." Our Lord adds that there should be straitness of calamity among those nations which [c] rose against each other, with inextricable necessity, every object of terror striking them, every element seeming armed against them: men nearly expiring through fearful expectation of what impended over their country: for the whole frame of the Jewish constitution, both civil and religious, should totter to its foundation.

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[x] C. xiii. 10. where see Bishop Lowth.

[y] Isai. xxxiv. 4, 5.

[z] C. xxxii. 7, 8. See also xxiv. 23.

[a] C. ii. 30, 31. See Sir Isaac Newton's Obs. on Proph. P. i. c. ii. Bishop Newton on the Prophecies, ii. 30. and Bishop Pearce on Matt. xxiv. 29. Quando vaticinatur Esaias

"[d] And then shall appear the sign of the Son of Man [e] *dwelling* in heaven; and then shall all the tribes of the land mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with

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de gentis alicujus destructione, vel de populi alicujus magni interitu, ait stellas cecidisse, cœlos interiisse, & contremiscere solem obscuratum, terram vastatam & commotam esse. Maim. More Nev. 265. Ἥλιος ἀμαυρὸς, ἢ ὕφαιμος, καταπίπτοντες ἐπὶ γῆν οἱ ἀστέρες, ἢ ἀφανιζόμενοι, πολλῶν ὄλεθρον μαντεύονται. Artemidorus Oneirocrit. i. c. 36. See Whitby: gen. pref. p. xxix.

> Ἠέλιος δὲ
> Οὐρανοῦ ἐξαπόλωλε, Κακὴ δ' ἐπιδέδρομεν ἀχλύς.
>
> Odyss. xx. 356.

Sol, ut est in tua quadam epistola, excidisse mihi e mundo videtur. Cic. ad Att. ix. 20.

[b] Hagg. ii. 21, 22. See also Isai. li. 16. Dan. viii. 10.

[c] Matt. xxiv. 7. and p. p.

[d] ib. 30, 31.

[e] Τοῦ ἐν οὐρανοῖς. Beza's MS.

a trumpet of a great sound, and they shall gather together his elect from the four winds, from one end of the heaven to the other." At that time shall appear plain tokens of my coming to execute judgment on the Jews: which shall cause great lamentation to all the tribes of the land: and there shall be as clear a display of my coming, and of my glorious power, as if I had [f] been seen riding on the [g] clouds of heaven, and thus giving sensible evidence that the fearful punishment was inflicted by me. And I will employ such means to make disciples throughout the world, when the power of the Jews and their opposition to the gospel are at an end, [or, to preserve those from perishing with the Jews, who persevere in the faith, and remember my warnings,] as shall appear like sending heavenly messengers with the loud sound of the [h] trumpet, to gather them from the four winds, from one extremity of the heaven to the other, or from the extremity of the earth to the extremity of the heaven.

" And [i] when these things begin to come to pass, lift up yourselves and raise your heads: for your redemption approacheth:" your deliverance from the persecution of the Jews, and from the calamities of war, draweth nigh. "When [k] ye see these things come to pass, know ye that the kingdom of God is nigh:" that the subjects of my heavenly kingdom will soon be greatly multiplied: [or, that the power of God over the wicked Jews is on the point of being displayed.]

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[f] Comp. Matt. xvi. 28. where seeing the destruction of Jerusalem is called SEEING the Son of Man coming in his kingdom. And observe well Luke xvii. 24, 30. xxi. 36.

[g] See Isai. xix. 1.

[h] This was a familiar idea among the Jews, as the new moon was proclaimed by the trumpet, Ps. lxxxi. 3. and also the beginning and end of the sabbath. B. J. iv. ix. 12.

[i] Luke xxi. 28.

[k] ib. 31.

"Verily, [l] I say unto you, This generation shall not pass away, till all these things be fulfilled." The words were spoken about thirty seven years before the event; and therefore many of that generation lived to see their accomplishment.

"Then [m] shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." "I tell [n] you, in that night there shall be two in one bed; the one shall be taken and the other left." The providence of God over my disciples, and the effect of their attention to my forewarning, will then be remarkable: a distinction will take place between those whose external circumstances are alike: my disciples will be preserved, and others will perish. The night mentioned in St. Luke's gospel was probably that which succeeded the appearance of Titus's army, when the gates of Jerusalem [o] were thrown open to such as came for the purpose of celebrating the passover; and therefore, it should seem, to such unarmed Jews as were willing to depart, as if to lodge in the country after the due legal observances of the day.[p]

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[l] Matt. xxiv. 34. and p. p.

[m] ib. 40, 41. These words favour the second sense, between brackets, of Luke xxi. 31. and Matt. xxiv. 31.

[n] Luke xvii. 34.

[o] B. J. v. iii. 1.

[p] After I had written this, I had the pleasure of reading a book called *Thoughts on the Nature of the grand Apostacy*, &c. By Henry Taylor, &c. 1781. As I disagree with this very superior writer in interpreting Matt. c. xxiv. I have reviewed my interpretation with a

I now proceed to the remainder of our Lord's prophecies. He foretold that the apostle John should survive the destruction of Jerusalem: including him

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reference to p. 50—56, 170—181, of his work; and submit the following remarks to his candour and judgment.

The destruction of the Jewish polity is expressed by the coming of Christ, his presence or παρουσία, his day or days, his revelation of himself, in the following places. (1.) Matt. x. 23. "Ye shall not have gone over (or finished) the cities of Israel, till the Son of Man come." Our Lord had before confined this particular mission of the twelve to the lost sheep of the house of Israel; in opposition to the Gentiles, and to the Samaritans, a part of the Gentiles inhabiting the same country with the Jews. *v.* 6. The gospel would not be particularly and fully preached to the cities of Israel, "before the ruin of the Jewish state, and Christ's coming to take vengeance on it." Bishop Pearce. (2.) Matt. xvi. 28. "Verily, I say unto you, There be some standing here, who shall not taste of death, till they see the Son of Man coming in his kingdom:" or, "in his glory." This cannot refer to the transfiguration; because it would be unworthy of Christ to prophesy that Peter, James and John should not *taste of death*, till an event had happened which was to take place six days after: and because at the transfiguration the kingdom of God did not come *with power*. Mark ix. 1. *Thoughts*, &c. 177, 8. (3.) St. Luke says, c. xvii. 24. "As the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in his day." This cannot refer to the day of judgment; because it stands in immediate connection with *v.* 23. "And they shall say unto you, See here; or, See there: go not after them, nor follow them." "FOR, &c. *v.* 24. (4.) Our Lord describes the destruction of Jerusalem when he says, Luke xvii. 30. "Even thus shall it be in the day when the Son of Man is revealed." This is plain from what follows *v.* 31, 34, 35, 36. And therefore the close of *v.* 26. refers to the destruction of Jerusalem: "And as it was in the days of Noah, so shall it be also in the days of the Son of Man." For the same event is compared to the days of Noah, and to the days of Lot.

in the number of those who were[q] not to "taste of death till they saw the Son of Man coming in his kingdom." For when Peter asked concerning John,

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(5.) We come next to Matt. xxiv. and the parallel places. I understand ταῦτα Matt. xxiv. 3. Luke xxi. 7. and πάντα ταῦτα Mark xiii. 4. as referring to the entire destruction of the temple, mentioned Matt. xxiv. 2. and the parallel places; and probably to other circumstances then foretold by our Lord which are not recorded. I cannot allow that Matt. xxiv. 3. contains "fresh questions and new subjects." Christ's *presence*, and the consummation of the Jewish age, coincided. I suppose that here, as in Mark and Luke, our Lord is asked about the *time* of the desolation and the *signs* of it. The *presence*, or παρουσία, of Christ is next mentioned Matt. xxiv. 27. And this verse gives a reason why Christ should not be looked for in the desert, or in the secret chambers: *v.* 26. These two verses are therefore parallel to Luke xvii. 23, 24. And since the latter part of Luke xvii. 37. refers to the destruction of Jerusalem, as appears by the three preceding verses, it is evident that Matt. xxiv. 28. admits of the same sense. And the connection, from the beginning of *v.* 23. to the end of *v.* 28. restrains it to that sense. For οὖν *v.* 26. refers to the three foregoing verses. The *presence* of the Son of Man is next mentioned Matt. xxiv. 37. "As the days of Noah were, so shall the coming [presence, παρουσία,] of the Son of Man be." This is parallel to Luke xvii. 26. where the desolation by the Romans is spoken of; and it is restrained to that subject by *v.* 40, 41. For the same reasons the *presence* of the Son of Man, mentioned *v.* 39. must be interpreted of that event. In Matt. xxiv. 42. the words "Ye know not what hour your Lord cometh," must be applied to the subversion of the Jewish state, because of the parallel passage Luke xxi. 36. "Were they to watch and pray, that they might escape the coming of the Son of Man, and the end of the world?" *Thoughts*, &c. p. 52, 53. Consequently, *v.* 44th of Matt. xxiv. and *v.* 13th of Matt. xxv. refer to the same desolation. (6.) Jesus said to Peter, speaking of John, "If I will that he TARRY TILL I COME, what is that to thee?"[a]

[q] Matt. xvi. 28. and p. p.

"What shall this man do?" our Lord answered, "If [r] I will that he tarry till I come, what is that to thee?" The fact is plain; as, according to [s] Eusebius,

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i. e. says Bishop Pearce, "live till I come to destroy the Jewish church and state." John xxi. 22.

I must make a few additional remarks.

(1.) Matt. xxiv. 34. and the parallel places, naturally refer to all the events (not incidentally thrown in, as the latter part of Luke xxi. 24.) which precede this assurance.

(2.) Christ no where says that his parousia would not be till after the days of vengeance. *Thoughts*, p. 52. It was to be at the very time when false prophets and false christs arose; Matt. xxiv. 23—28. and when the Jews were to fly into the mountains. ib. 16. Luke xxi. 21, 22.

(3.) The *general* time of the desolation was revealed, that it would happen before that generation passed away; the *particular* and *precise* time was known to God only. *Thoughts*, p. 52, § 7.

(4.) The parousia of Christ to destroy the Jews was a virtual and not a real one; and his coming was to be understood figuratively, not literally. See Ps. xcvi. 13. Isai. xxvi. 21. Micah i. 3.

(5.) The time of destroying Jerusalem is called ἐκεινη ἡ ἡμέρα, by way of eminence, as well as the day of judgment. See Luke xvii. 31. And in Mark, c. xiii. where *v.* 4. stands thus, "Tell us when these things shall be, and what is the sign when all these things shall be ready to be fulfilled," ἐκείνη ἡ ἡμέρα καὶ ὥρα, *v.* 32. cannot refer to the day of judgment; about which not a word is said before.

(6.) The distinction, of Christ's *first* coming in the flesh, of his *second* coming to overthrow the Jewish state, and of his *third* coming to the general judgment, is convenient language for divines: but it does not expressly occur in scripture. The destruction of Jerusalem by Titus is emphatically called the coming of Christ: the spirit of prophecy speaks particularly of this, because the city and temple were then destroyed, and the civil and ecclesiastical state of the Jews subverted. The Jews also suffered very great calamities under Adrian; but not so great as those under Vespasian: and the desolation under Adrian is

[r] John xxi. 22.

[s] H. E. iii. c. 20. c. 23.

John returned from his exile to Patmos, and took up his abode at Ephesus, after the death of the emperor [t] Domitian. And to predict fierce persecutions, and that an eminent apostle, of [u] distinguished zeal for the gospel, should survive that most dangerous period when Jewish power and prejudice were at the height, is a remarkable instance of our Lord's foreknowledge.

Our Lord foretold, not only that the gospel should be extensively preached, but also that it should be extensively received. The kingdom of God was like [w] leaven, which spreadeth through the whole lump. It was like a grain of [x] mustard seed, which, though the smallest of all seeds, sprang up, became a tree, and shot forth great branches; so that the fowls of the air lodged under its shadow.

> Nec longum tempus, et ingens
> Exiit ad cœlum ramis felicibus arbos. Virg.

And in allusion to his own death, considered as an attestation to the truth of his gospel, our Lord says, "Unless a grain of wheat fall on the ground, and [to human appearance] [y] die, it remaineth alone: but if

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not particularly foretold. But I think that any signal interposition in behalf of his church, or in the destruction of his enemies, may be metaphorically called a coming, and a parousia of Christ. See 2 Thess. ii. 8. and compare Rev. xviii. 2, &c. whence it seems to follow that the destruction of the Man of Sin will happen before the final judgment. See also John xiv. 18. Rev. xxii. 20.

[t] Domitian died A. D. 96. [u] Mark iii. 17. [w] Matt. xiii. 33.
[x] ib. 31. and p. p. [y] So 1 Cor. xv. 36.

it [seem to die] die [by being committed to the ground,] it [z] bringeth forth much fruit."

I have [a] shewn why our Lord, in the spirit of prophecy, gave Simon the name of PETER. And he not only foretold that this apostle should be in a peculiar sense the ROCK on which he would build his church, but also that "[b] the gates of hell," the fear of death in all the shapes which the most cruel persecutors could devise, "should not prevail against it." And accordingly, though the infernal doors have so frequently been opened to receive the disciples of Christ, the terrors disclosed by them have never prevented the reception, the extension, and the bold profession of the gospel.

Our Lord thus predicted the [c] righteousness which his gospel would naturally tend, and actually contribute, to advance; and the vices which it would abate or suppress. "I [d] beheld Satan as lightning fall from heaven."

Mary, the sister of Lazarus, anointed Jesus with a precious ointment three days before his crucifixion; probably thus intending to shew her last act of respect to him, as he had foretold to his disciples, on that very day, that at the passover [e] he should be delivered up to be crucified. When some murmured at this deed, our Lord commended it with the following prediction, "[f] Wheresoever this gospel shall be preached in the whole world, there shall also what this woman hath done be spoken of as a memorial of her." Accordingly, three of the evangelists have transmitted down this fact to all ages of the church.

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[z] John xii. 24.

[a] p. 190.

[b] Matt. xvi. 18. See Isai. xxxviii. 10. The Scholiast on Homer, Il. I. 312, Εχθρὸς γάρ μοι κεινος ὅμως ἀΐδαο πύλῃσι has this note, τῷ θανάτῳ, περιφραστικῶς.

[c] See Jortin on the Christian Religion, p. 144, &c.

[d] Luke x. 18.

[e] Matt. xxvi. 2.

[f] ib. 13: and Mark xiv. 9.

When Peter drew his sword in the garden of Gethsemane, "[g] Jesus said to him: put up again thy sword into its place: for all they that take the sword shall perish by the sword." Here the learned [h] Dr. Priestley observes, that "this prophecy seems to have been verified whenever Christians have had recourse to arms in order to defend themselves from persecution; as in the case of the Hussites in Bohemia, and the Huguenots in France." We may, perhaps, apply the words to religious wars in general; and observe that they have been fulfilled by the unhappy events of the Crusades, and by the deaths of Zuingle in Switzerland, and of Gustavus Adolphus, the head of the evangelical union, in Germany. Christianity is very far from promising a special protection to those who have recourse to violence and arms in support even of truth and right. They must expect to be involved in the natural consequences of such actions.

When our Lord assured his apostles, and their successors in the church, "[i] that he would be with them always, even unto the end of the world," cooperating with their pious endeavours by his providence and by his spirit, he in effect foretold that his religion would be a perpetual one.

When Peter observed to our Lord, "Behold we have left all and followed thee," Jesus replied, "[k] Verily I say unto you [my disciples,] that ye who have followed me, in the future renovation of all things, when I the Son of Man shall sit on my glorious throne, shall be eminently exalted, and shall become [l] judges of the twelve tribes of Israel, condemning their unbelief by your faithful and upright conduct." What particular honour will be conferred on the apostles at the great day, the event only can shew: but it does not appear necessary to understand the words as if they were to be assessors with Christ. It is plain that spiritual happiness and exaltation are elsewhere expressed under the ideas of temporal ones: "[m] I appoint unto you a kingdom, as my Father hath appointed unto me: *that ye may eat and drink at my table* in my kingdom; and sit on thrones, judging the twelve tribes of Israel."

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[g] Matt. xxvi. 52. [h] English Harmony, p. 227. [i] Matt. xxviii. 20.
[k] Par. of Matt. xix. 28.

Our Lord added, and I shall not separate the clause though with respect to the time of its accomplishment it is not rightly placed, "[n] And every one, who hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields for my name's sake, and for the gospel, or the kingdom of God, shall receive many fold, or an hundred fold, in this present time, and in the world to come shall inherit everlasting life." Christ assures his disciples that their temporal losses, at that time, would be abundantly compensated by peace of mind, joy in the Holy Spirit, exultation and triumph in the discharge of their duty, good offices from the well disposed, and, particularly, by their exemption from the fearful vengeance which impended over the unbelieving Jews.

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[l] Comp. Matt. xii. 27, 41. Luke xi. 19.

[m] Luke xxii. 29, 30.

[n] Matt. xix. 29. and p. p. The passage in St. Mark seems interpolated. There is a needless repetition in νῦν, ἐν τῷ καιρῷ τούτῳ. Νῦν is wanting in Beza's ms. but I think that it is genuine, and that the words ἐν τῷ καιρῷ τούτῳ were added from St. Luke as explanatory of it. I have long been persuaded that μετὰ διωγμῶν, διωγμοῦ, or διωγμὸν, for the three readings occur in mss. is a marginal gloss. But I could never acquiesce in any exposition of this passage, till I saw Bishop Pearce's curious remark, that the words οἰκίας, καὶ ἀδελφοὺς, καὶ ἀδελφὰς, καὶ πατέρα, καὶ μητέρα, for so some mss. read, καὶ τέκνα, καὶ ἀγροὺς, are only a different reading of the same clauses in Mark x. 29. intended, as I conceive, to shew that οἰκίαν was read plurally, and that in the other branches of the sentence καὶ occurred throughout for ἢ. So that St. Mark's text will stand thus: "who will not receive an hundred fold now, and in the world to come everlasting life:" which will make him parallel to the other evangelists. See Dr. Owen on Mark x. 30. Bowyer's Conjectures, 4to. who is almost confident that the clause is an interpolation.

Of the prophecies enumerated, those which refer to the propagation and perpetuity of the gospel, to its promotion of goodness and suppression of vice, to the captivity of the Jews, and to the wide fame of Mary's respectful and pious act, are at this time accomplishing.

There is a difficulty in our Lord's prophecy, uttered after his triumphant entry into Jerusalem, "[o] Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The unbelieving Jews are addressed; to whom our Lord did not appear after his resurrection. But the Jews shall acknowledge and worship him, either at his future appearance when they are restored to their own land, or when he sits on his glorious throne to judge the world.

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[o] Matt. xxiii. 39.

Our Lord thus expressly prophesies of the general resurrection and judgment: "[p] The hour cometh in which all that are in the graves shall hear his voice; and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation. "The [q] Son of Man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works." "[r] Whosoever shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels." And again, in that awful and affecting passage which is thus introduced: "[s] But when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all nations." As the rest of our Lord's predictions have been so exactly accomplished, and are even now accomplishing before our eyes, let us live as becomes those who believe that his prophecies relating to the future judgment will also be accomplished in their season.

I shall make a few short observations on our Lord's prophecies; and on the nature of the evidence for Christianity arising from them.

He left to his apostles the splendid office of foretelling many remote events of his church; and the world soon beheld the completion of his prophecies, either entirely or in part, except that of his coming to judge mankind.

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[p] John v. 29. [q] Matt. xvi. 27. [r] Mark viii. 38.
[s] Matt. xxv. 31, 32, &c.

Some of his prophecies are remarkable for precision in minute circumstances, and for proximity of event. "The Son of Man shall be mocked and [t] *spit on*, and the *third day* he shall rise again. *All* ye [u] shall be offended because of me *this night*. *This* [w] *night*, before the cock crow *twice*, thou shalt deny me *thrice*. Ye shall be baptized with the Holy Spirit, *not* [x] *many days hence*. *This generation* [y] *shall not pass away*, till all these things be fulfilled." A false prophet would have spoken in *general* terms, and of *remote* events.

Some of his prophecies relate to supernatural facts; such as his resurrection, his ascension, and the effusion of the Spirit. Predictions of this kind must be uttered under a consciousness of the divine co-operation. It is inconceivable that a sober [z] impostor would foretel miraculous events, the failure of which would blast his character; and at other times confidently assert that his religion would be extensively received, and would continue always, even to the end of the world. It may be well argued here as with respect to Moses: who, if he had not received a divine commission would have annexed other sanctions to the observance of his laws than fruitful seasons, temporal prosperity, and victory over enemies.

Other facts foretold by our Lord, though within the power of natural causes, were [a] improbable in themselves: as the total destruction of Jerusalem and the temple during that generation of men; and the extensive conversion of the Gentiles to a religion which took its rise from a despised and hated people, and contradicted the prejudices and passions of mankind.

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[t] Luke xviii. 32, 3.
[u] Matt. xxvi. 31.
[w] Mark xiv. 30.
[x] Acts i. 5.
[y] Matt. xxiv. 34.
[z] See more on this subject, part ii. c. iv.
[a] See Jortin on the Christian Religion, p. 102.

Though an impostor would not have prophesied of events just at hand, that he might avoid a speedy detection, before the worldly advantages proposed by him could arise from his imposture; yet there may be wise reasons why a true prophet chose to predict not only approaching but distant facts. Thus the evidence for his religion becomes a growing one: and it appears that the prophecies were inserted in the history before their completion. We have indeed the strongest proof from historical evidence, from internal marks, and from the character of the writers, that all our Lord's prophecies were actually uttered at the very time represented by the evangelists: but when we know that some of them were accomplished after the existence of the four gospels, and when we see them accomplishing at this day, we need no proof that the accomplishment is posterior to the time of the writer who records the prediction.

The clearness of our Lord's prophecies is another point which deserves to be insisted on. They are generally delivered to his disciples in plain historical language. Where figures occur, which happens very [b] rarely, they are such as the easterns were accustomed to in their discourse and sacred writings.

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[b] Matt. xix. 28. Luke xxii. 30. Matt. xxiv. 29, 30, 31. and p. p.

There is nothing obscure or ambiguous, like the ancient oracles; except where he purposely concealed his meaning from the Jews under [c] figure or parable. To his disciples he spake with great plainness and perspicuity.

What our Lord said to his immediate followers may well be considered as addressed to all mankind. "Now [d] I have told you before it come to pass, that, when it is come to pass, ye might believe." A wise man may foresee some events, relating to an individual or a nation, which depend on a formed character and a connected train of circumstances. But reason and experience shew that there are likewise events of so contingent and improbable a nature, that the foresight of them exceeds the greatest human sagacity: and that it is infinitely above the knowledge of man to point out a variety of such facts, and the [e] circumstances of them, whether near or distant, with a certainty which has not failed in a single instance. This belongs to God, and to those whom he inspires: and accordingly the great Searcher of hearts and Disposer of events thus challenged the false heathen deities by his prophet Isaiah: "Shew [f] the things which are to come hereafter, that we may know that ye are gods."

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[c] As John ii. 19. ib. vii. 38.

[d] ib. xiv. 29. See also c. xiii. 19. xvi. 4.

[e] The Mohammedan doctors insist on the following *general* prophecy as a convincing proof that the Koran came down from heaven. "The Greeks have been overcome *by the Persians*, in the nearest part of their land; but, after their defeat, they shall overcome *the others in their turn*, within a few years. Sale's Koran, c. xxx. p. 330, 1.

[f] c. xli. 23.

SECTION II.

OF OUR LORD'S MIRACLES: AND OF SOME OTHER PROOFS THAT HE WAS SENT FROM GOD.

MY subject now leads me to shew how wisely our Lord's miracles were circumstanced; and how convincing a proof of his divine mission arises from them.

The Jewish history is full of miracles from the time of Abraham to the Babylonish captivity. But, after the restoration of that people, to the birth of Christ, there was an intermission of them for more than five centuries. John the Baptist was "a prophet, [a] yea, and more than a prophet;" but it is expressly said of him that he "[b] wrought no miracle." After so long an interval, it was reserved for our Lord himself to raise the attention of his people by miraculous operations: which, though at all times awful and astonishing, must have struck men with additional force by the *novelty* of their appearance.

Our Lord's miracles were of *various* [c] *kinds*. He converted water into wine: he made the blind to see, the lame to walk, the deaf to hear, and the dumb to speak: he restored one who had been bent together, he cleansed lepers, made the maimed whole, and healed epilepsy, lunacy, madness, and every human malady: [d] he communicated such miraculous powers to his disciples as filled them with exultation and astonishment: he blasted a fig tree by his word, caused astonishing draughts of fishes to be taken, fed thousands with the subsistence of a very few, walked on the waves, stilled the winds and the sea, and raised the dead.

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[a] Matt. xi. 9.

[b] John x. 41.

[c] Grotius on John ii. 19. calls Jesus liberalis miraculorum.

[d] Matt. x. 8. Luke x. 17.

And, under some of these kinds, his miracles were so *many*, that their number exceeds the sum of all which are recorded in the Hebrew scriptures as performed by God's prophets. Besides those [e] distinctly transmitted down to us, there are numerous acts of supernatural power which are referred to in general terms. At the first passover [f] many believed in Jesus's name, when they saw the miracles which he did." In his first circuit about Galilee, "he [g] healed *all manner of sickness* and *all manner of disease* among the people. And his fame went throughout all Syria: and they brought unto him *all sick people* that were taken with divers diseases and torments, and those who were possessed with demons, and those who were lunatic, and those who had the palsy; and he healed them." In Capernaum "when the [h] even [of the sabbath] was come, [for the Jews scrupled thus to employ the sabbath itself,] they brought unto him many that were possessed with demons; and he cast out the spirits with his word, and healed *all that were sick*." Before he taught his disciples on the mount, "a [i] great multitude of people came to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch him: for there went power out of him; and he healed them *all*." When two of John's disciples came to him, "in that same [k] hour he had cured many of their infirmities and plagues, and of evil spirits; and to many blind he had given sight." He pronounced a wo on Chorazin and Bethsaida for remaining impenitent, notwithstanding "the [l] mighty works which he had done in them:" and yet the evangelists are silent on the miracles performed in Chorazin, and record the performance of only a single [m] miracle near Bethsaida. During his second perambulation of Galilee, he "[n] healed every sickness and every disease among the people." There were "many other women" besides Mary Magdalene, Joanna, and Susanna, who followed Jesus and "ministered to him of their substance, because they had been [o] healed of evil spirits and infirmities." Before he fed the five thousand, Jesus "was [p] moved with compassion towards them, and healed their sick." When he and his disciples came out of a ship into the land of Gennesaret, they "ran through that region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages or cities or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as [q] many as touched it were made whole." On a mountain in Galilee, "great [r] multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus's feet, and he healed them." And once more: after he had triumphantly entered Jerusalem, "the [s] blind and the lame came to him in the temple, and he healed them." We have also reason to think that "[t] Jesus did many other signs," of which the evangelists have given no hint in their proper place.

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[e] Dr. Benson reckons about fifty places in the gospels where we have a distinct account of different miracles. Life of Christ, p. 351.

[f] John ii. 23.

[g] Matt. iv. 23, 24.

[h] ib. viii. 16. and p. p.

[i] Luke vi. 17, 18, 19.

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[k] Luke vii. 21.
[l] Matt. xi. 21.
[m] Mark viii. 22, 23.
[n] Matt. ix. 35.
[o] Luke viii. 2, 3.
[p] Matt. xiv. 14.
[q] Mark vi. 54, 5, 6.

The effects of Christ's miraculous interpositions were distinguished from the progressive operations of nature by being *immediate*, and almost always *instantaneous:* they were also *lasting*, where the case admitted it, and *subject to general and scrupulous examination.* The blind [u] man near Bethsaida recovered his sight gradually. On the first imposition of Christ's hands he saw obscurely; and on the second imposition of them, he saw clearly. Lucas Brugensis and Macknight have assigned some reasons for this gradual cure; which yet, in each of its stages, has marks of a preternatural rapidity. It is said that our Lord acted thus, because the faith of the blind man was imperfect, or to shew that he had various modes of dispensing his miracles. Perhaps one reason was, that the blind man might be conscious of Christ's power by his repeated touch; the effect of his divine agency being thus sensibly impressed on [w] him. But when Peter's wife's mother laboured under a great fever, and Jesus rebuked it, the fever left her, and she [x] *immediately* arose and ministered to her guests. When he said to a leper, " Be thou clean ; as soon as he had spoken, [y] *immediately* the leprosy departed from him." When he commanded a man sick of the palsy to rise and take up his couch, " [z] *immediately* he rose up before them." When " a woman, who had an issue of blood twelve years, came in the press behind, and touched his garment, [a] *immediately* the fountain of her blood was dried up." When he said to " one who was deaf, and had an impediment in his speech, Be opened ; [b] *immediately* his ears were opened, and the string of his tongue was loosed, and he spake plain." When the demoniac, whom the apostles could not heal, was brought to Jesus, " he rebuked the demon, and he departed out of him : and the child was healed *from* [c] *that hour*." It is true that, at Jesus's word, " the [d] impure spirit cried out, and rent him sore, and left him as it were dead." On the approach of Jesus, the disease had appeared with a great degree of violence ; and its extreme malignity was thus further evidenced to the spectators. When our Lord blasted the barren fig tree, it " [e] *presently* withered away. And when the

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[r] Matt. xv. 30. [s] ib. xxi. 14. [t] John xx. 30. [u] Mark viii. 22—26. [w] It is well known that, since our Saviour's time, the Jews have imputed his miracles to a charm, or magical word. But the limited, uniform and irresistible operation of a spell cannot be applied

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to a gradual miracle, to a miracle consequent on washing in the pool of Siloam, and to miracles wrought at a distance ; of which we have instances John iv. 46, &c. Mark vii. 29, 30. Add to which, that the very words, uttered by our Lord when he exercised his wonderful power, are often related in the gospels.

[x] Luke iv. 39. [y] Mark i. 42. [z] Luke v. 25. [a] Mark v. 29. [b] ib. vii. 35. [c] Matt. xvii. 18. [d] Mark ix. 20, 26. [e] Matt. xxi. 19, 20.

disciples saw it [[f] on the next morning] they marvelled, saying, How soon is the fig tree withered away ?" Thus also, in the instances of those whom he restored to life, the widow's son of Nain [g] raised himself from his bier, and began to speak, and was delivered by Jesus to his mother. The daughter of Jairus [h] *immediately* arose, walked, and partook of food. Lazarus, though he had been dead four days, and had seen corruption, came forth from his grave at the call of Jesus, and, [i] on being loosed from his grave clothes, departed to his house. When a miracle of this kind was wrought by Elisha, the [k] child recovered by degrees: that in all things our Lord might have the pre-eminence.

When I observe that the effects of our Lord's miracles were *permanent* I mean to shew that in this respect *his selection of objects was a wise one.* His stilling the winds and walking on the waves, though it will appear that these also were acts of wisdom, left no vestiges of power, and may be called *transient miracles :* but the blind and the deaf whom he restored to sight and hearing, the lepers whom he cleansed, and the dead whom he raised, retained *lasting effects* of his powerful word, which might be scrutinized by all. Read St. John's account of the blind man whom Jesus restored to sight at the feast of tabernacles. The more the miracle was inquired into, the more clearly at every step the certainty of it appeared. Miracles of this kind are very different from wonderful [l] visions of the night or of the day; the reality of which rests entirely on the authority of the relater; and is wholly unsupported by the acknowledged co-operation of the Deity in other respects.

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[f] Mark xi. 20. [g] Luke vii. 15. [h] Mark v. 41, 2. [i] John xi. 44. [k] 2 Kings iv. 34, 35.

It is proper to make some farther remarks on the *objects* of our Lord's miracles. It plainly appears from the evangelical history that they usually were *accidental and indiscriminate*. In particular there was *no preference of the rich and powerful*. The Scribes and Pharisees were [m] solemnly refused such a [n] sign as they requested, though it is certain that many mighty works had been done in their presence: and [o] Herod on his judgment seat in vain [p] expected to see the performance of some miracle: but we read that Jesus, unsolicited, restored to life [q] the only son of a widow; and that he was easily overcome by the supplications of two blind men who [r] asked alms by the way side.

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[l] Thus Mohammed asserts that he was transported by night from the sacred temple of Mecca to the temple of Jerusalem: Sale's Koran, c. xvii. p. 227. Philostratus relates that Achilles appeared to Apollonius while he was alone at that hero's tomb: l. iv. § xi. xv. xvi. ed. Olear: and when Lord Herbert was doubtful in his chamber whether he should publish his book de veritate, and requested a sign from heaven to determine him, a loud but gentle noise which came forth from the heavens, the cause of which might be a natural one, was interpreted by him as an answer to his petition. See Leland's Deistical Writers: i. 470. London. 1754.

[m] Mark viii. 12. and p. p.

[n] It has been remarked that a sign from heaven would have been of a more equivocal nature than those which our Lord exhibited on earth: and would have been more speciously attributed by the Jews to the powerful prince of the air.

[o] Philostratus says that, when Apollonius stood at Domitian's tribunal, he thus addressed the emperor: "Send some one to seize my body; for it is impossible to seize my soul. Nor indeed can you apprehend my body:

> Thou canst not kill me; for I am not mortal. Il. xxii. 13.

and, when he had said this, he vanished from the tribunal." Ed. Olear. p. 326. Lardner's Test. iii. 358. Πέμπε τὸν ληψόμενόν μου τὸ σῶμα, τὴν γὰρ ψυχὴν ἀδύνατον· μᾶλλον δὲ οὐδ᾽ ἄν τὸ σῶμα τοὐμὸν λάβοις. Οὐ γάρ με κτενέεις, ἐπεὶ οὔτοι μόρσιμός εἰμι· καὶ, εἰπὼν ταῦτα, ἠφανίσθη τοῦ δικαστηρίου.

I recollect no instance of miracles ultimately refused, but those to which I have referred. When our Lord visited Nazareth a second time, he did [s] *some* mighty works there, though not *many*: and the faith of the [t] Syrophenician woman was at length rewarded. It is true that he did not [u] descend from the cross, when the Jewish rulers tauntingly required this of him. Such a miracle would have been defeating the ends of Providence. But he performed a greater miracle than this when he rose from the dead: a fact of which he gave his enemies the fullest moral evidence. In a word, *the power of Jesus was unlimited, except by his wisdom.*

I believe that sometimes our Lord's mighty works were performed *to reward faith and virtue.* The centurion, whose paralytic servant was healed, was [w] worthy of Christ's favour, loved the Jews, and had built them a synagogue. And the centurion's good and compassionate disposition seems to have been a principal reason of our Lord's [x] readiness to heal his servant, who was probably a Gentile. In like man-

[p] Luke xxiii. 8. [q] ib. vii. 13. [r] Mark x. 46. and p. p.
[s] Matt. xiii. 58. Mark vi. 5. [t] Matt. xv. 28. [u] Mark xv. 30. and p. p.
[w] Luke vii. 4, 5. [x] Matt. viii. 7.

ner, when he said to a paralytic, "Thy [y] sins are forgiven thee;" to the woman who was diseased with an issue of blood, "Thy [z] faith hath made thee whole; to the woman of Canaan, "O woman, [a] great is thy faith;" to Bartimeus, "Thy [b] faith hath made thee whole; and when he again used this address to [c] the Samaritan leper; he referred to that good disposition of mind which his beneficent miracles rewarded.

Our Lord not only performed *real miracles*, or works which exceeded human power, but such as were *great in their kind.* He walked on the waves, stilled the winds and the sea, and raised the dead. The diseased, who [d] touched the hem of his garment, were made perfectly whole. His word healed the sick at a [e] distance; and at the very time when it was spoken. Let imagination try to form more astonishing miracles. Philosophy has made very considerable discoveries as to the extent of natural powers; and the result of these investigations has confirmed the reality and greatness of our Lord's miracles.

When our Lord seemingly used *outward means* in performing his mighty works, they were wholly *inadequate* to the effect which followed, and were not designed to have any operation of themselves. Thus when the Jews "brought to him a deaf man who had an impediment in his speech, and he took him aside from the multitude, [f] put his fingers into his ears, and spat, and touched his tongue;" these were only natural actions agreeable [g] to the lively eastern manner, and significant of what he was about to effect, the opening of the man's ears and the loosening of his tongue. This observation may be extended to other instances; as when Jesus [h] spat on the eyes of a blind man near Bethsaida, and laid his hands on him; and when, at the feast of tabernacles, "he [i] spat on the ground, made clay of the spittle, anointed the eyes of the blind man with the clay, and said to him, Go wash in the pool of Siloam." In this command he had probably a view to try the man's faith, as [k] Elisha did that of Naaman. Physical causes are too well understood, for any to suppose that these actions had a real efficacy in producing the cures.

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[y] Matt. ix. 2.
[z] ib. 22.
[a] ib. xv. 28.
[b] Mark x. 52.
[c] Luke xvii. 19.
[d] Matt. xiv. 36.
[e] John iv. 53. Matt. viii. 13.
[f] Mark vii. 33.

Neither was the effect of our Lord's miracles owing to *the power of imagination.* A considerable degree of force may be allowed to this cause in certain circumstances; when the body, as it often happens, is capable of being affected by the state of the mind. But it was never known that the most stubborn diseases were suddenly removed by it. Besides, our Lord restored the blind, the deaf and the maimed; he healed some who conceived that he came to [l] torment and not to relieve them; he raised the dead; and he exerted his power on the material world.

We should likewise observe that the most *inveterate disorders* instantly yielded to our Lord's power.

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[g] See 2 Kings ii. 20.

[h] Mark viii. 23.

[i] John ix. 6, 7.

[k] 2 Kings v. 10.

[l] Matt. viii. 29.

He healed a woman who had been diseased with an issue of blood [m] twelve years; he restored another woman whom Satan had bound for [n] eighteen years; he strengthened the limbs of one who had been infirm in them thirty [o] and eight years; and he gave sight to one [p] blind from his birth.

His miracles were wrought, very many of them at least, in the most *public* manner. His first miracle of changing water into wine was performed [q] at a marriage feast: He rebuked and cast out an unclean spirit in the [r] synagogue of Capernaum, where the Jews were assembled for public worship. He healed a [s] paralytic, whose friends let him down through the roof of a house, because they could not approach him on account of the multitude. On the sabbath of a Jewish festival he commanded [t] an infirm man to take up his bed and walk, who lay in the porches of Bethesda among "a great multitude of impotent folk, of blind, halt, and withered." In a synagogue he commanded a man to stretch forth his [u] withered hand: "and he stretched it forth, and it was restored whole as the other." And again: "in one of the [w] synagogues he loosed a woman from her infirmity, who had been bowed together, and could in no wise lift up herself." There were at one time about [x] five thousand, and at another time [y] four thousand, not including women and children in either number, whom our Lord miraculously fed with a few loaves and fishes. When the woman was healed of her issue of blood by touching Jesus, the [z] multitude thronged and pressed him. When the widow of Nain's son was raised, there was [a] much people of the city with her. When he cast out a dumb demoniac, "the [b] people wondered." Soon after his transfiguration he healed another demoniac, in the midst of a [c] great multitude. A great [d] multitude followed him when he gave sight to two blind men near Jericho. When he called forth Lazarus from his grave, "the [e] people stood by and saw what he did." And he performed miracles at the [f] passover; and in the [g] temple during the paschal week. It is true, however, that he is sometimes represented as withdrawing from the people on these occasions, and casting a veil over the splendour of his power. This conduct will be fully accounted for in its proper place. I have sufficiently shewn that many of our Lord's mighty works were not done in a corner, but in places of resort and concourse.

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[m] Matt. ix. 20. [n] Luke xiii. 11. [o] John v. 5. [p] ib. ix. 1.
[q] ib. ii. 1, &c. [r] Mark i. 23. [s] ib. ii. 4. [t] John v. 1—9.
[u] Mark iii. 5. [w] Luke xiii. 10, &c. [x] Matt. xiv. 21. [y] ib. xv. 38.

We have seen that our Lord's miracles were sometimes recorded *in* [h] *general terms:* it is also true that they are sometimes related *with* [i] *many particulars;* and that the persons, places and circumstances of the object are stated. [k] Peter's wife's mother was healed of a fever at Capernaum. In the same [l] city the young daughter of Jairus, a ruler of the synagogue, was raised from the dead. [m] Mary Magdalene,

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[z] Mark v. 31. [a] Luke vii. 12. [b] ib. xi. 14. [c] Mark ix. 14.
[d] Matt. xx. 29. [e] John xi. 42, 45. [f] ib. ii. 23.
[g] Matt. xxi. 14. [h] p. 291, 2. [i] Jortin: Eccl. Hist. ii. 6.
[k] Matt. viii. 14. [l] Mark v. 22. [m] Luke viii. 2, 3.

Joanna the wife of Chusa Herod's steward, and Susanna, were among the women whom Jesus had healed of evil spirits and infirmities. Near [n] Jericho he restored to sight blind Bartimeus. At [o] Bethany he raised to life Lazarus, the brother of Martha and Mary, after he had been dead four days. The [p] duration and [q] symptoms of disorders are occasionally mentioned. And St. John gives such large accounts of two miracles, the recovery of one blind from his birth, and the resurrection of Lazarus, that they occupy a considerable part of his [r] gospel.

The miracles of Jesus were performed *before enemies*, as well as before indifferent spectators and friends: by which, and by many other circumstances, they are remarkably distinguished from the lying wonders of the Romish church. He performed many miracles of healing, and in particular he commanded a paralytic to walk, while "the [s] Pharisees and teachers of the law were sitting by." He healed a dumb demoniac before the [t] Scribes and Pharisees, who attributed his supernatural power to Beelzebub. He so defended his conduct in loosing a woman from her infirmity on the sabbath, that he filled all his [u] adversaries with shame. He restored a withered hand before those who sought matter [w] of accusation against him, and who immediately took counsel to destroy him. He healed the blind and the lame in the temple [x] before the Scribes and the

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[n] Mark x. 46.
[o] John xi.
[p] p. 299, 300.
[q] Mark v. 3, 4, 5. ix. 18—22, &c. &c.
[r] See c. ix. xi.
[s] Luke v. 17, 18.
[t] Matt. ix. 32, 3, 4 See also Luke xi. 14, 15.
[u] Luke xiii. 17.
[w] Mark iii. 2, 6.
[x] Matt. xxi. 14, 15.

Pharisees, after they had [y] determined to seize him and put him to death. And many of his miracles were not only wrought before enemies, but *extorted their* [z] *attestation.*

As our Lord's miracles were sensible operations, and deviated from that course of nature which fell under every one's observation and experience, *the plainest men were competent judges of their reality* at the time when they were performed. Let the philosopher read how they are circumstanced ; and try whether he can resolve them into physical causes without forfeiting his character.

Our Lord himself appeared *in an humble station :* he had not where to lay his head : in the popular opinion he was a native of a mean and despised [a] city: in the course of his ministry he exasperated the Jewish teachers and rulers by speaking and acting as became a prophet : and therefore a detection of imposture in his miracles was not only safe, but the way to rewards and honours. Whereas Le [b] Clerc justly observes of the miracles attributed to Vespasian at Alexandria, that it was insecure to deny what made the Egyptians more obedient to the emperor, and the seeming truth of which promoted the interest and power of so great a man. It would have been highly imprudent to disclose the frauds of him who wished to deceive, and who was armed with all the forces of the empire.

There is great *authority* in our Lord's manner of working miracles. Diseases, unclean spirits, the winds, and the sea, were [c] rebuked by him. He said to the sea, [d] peace, be still; to a leper, [e] I will, be thou clean: and to the three whom he raised from the dead his language was, Young [f] man, I say unto thee arise; [g] Damsel, arise; [h] Lazarus, come forth. This manner reminds us of God's creative power; and of his creative word, "[i] Let there be light." [k] Vespasian doubted of success, when he was called on to restore the blind and the lame. In our Lord there always appears the confidence of one armed with omnipotence.

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[y] John xi. 53, 57.

[z] See part. ii. c. ii.

[a] John i. 46.

[b] Ann. Eccl. 138, n. iii.

[c] Luke iv. 39. Mark i. 25. ix. 25. Matt. viii. 26.

Yet his miracles were free from *ostentation*. The conclusion to be established by them was most important; and the blindness and incredulity of the Jews and of his own disciples were most astonishing. It was therefore fit that his mighty works should be placed before them in a strong light. On these accounts Jesus seems to [l] have asked the name of the demoniac who called himself legion, and to have [m] questioned the father of another demoniac, how long his son had been afflicted with his disease; to have occasioned a [n] public acknowledgment of the cure wrought on the woman who laboured under an issue of blood; and to have [o] commanded that the fragments should be gathered, after his first miracle of feeding a great multitude. In particular, Christ displayed *no needless exertion of power.* When he came to Lazarus's tomb, which was a cave at the mouth of which a stone was placed, he commanded those who stood by to [p] take away the stone. And when he that had been dead came forth, [q] bound hand and foot with grave clothes, and his face bound about with a napkin, Jesus said, "Loose him, and let him go." When after his resurrection our Lord miraculously produced [r] a fire of coals, and fish laid thereon, and bread, he acted thus that he might eat with his disciples, prove the reality of his body, give them leisure to survey him attentively, and proceed to instruct them when their awe was abated.

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[d] Mark iv. 39. [e] ib. i. 41. [f] Luke vii. 14. [g] Mark v. 41. [h] John xi. 43. [i] Gen. i. 3. [k] Vespasianus primo irridere, aspernari: atque illis instantibus, modo famam vanitatis metuere, modo obsecratione ipsorum, & vocibus adulantium, in spem induci. Postremo a medicis æstimari jubet, &c. Tac. Hist. iv. 81.

Cum vix fides esset rem ullo modo successuram, ideoque ne experiri quidem auderet, extremo, hortantibus amicis, utrumque tentavit, &c. Sueton. Vita Vespas. c. vii.

[l] Mark v. 9. where see Wolfius. [m] ib. ix. 21. [n] Luke viii. 45. [o] John vi. 12.

There is also a remarkable *sobriety, decorum and dignity* in our Lord's miracles and their circumstances. [s] Josephus represents Eleazar as causing a demon to pass through the nostrils of a demoniac, by the application of a ring which contained a root pointed out by Solomon. [t] Epiphanius relates that many rivers and fountains were turned into wine, on the same day, and at the same hour, when Christ wrought his miracle at Cana in Galilee. In the [u] spurious gospel of Jesus's infancy many frivolous miracles are recorded ; such as his imparting life to clay figures of animals which he made with the companions of his puerile years, his changing cloth to such colours as a dyer wished, and giving his father Joseph's work the requisite dimensions by stretching forth his hand towards it. Legendary miracles of this kind, many of which occur in the early Christian writers, and are falsely ranked among the miracles of the primitive church, form a striking contrast to the propriety and majesty of those with which our Lord sealed his doctrine.

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[p] John xi. 39. [q] ib. 44. [r] ib. xxi. 9. [s] Ant. viii. ii. 5.
[t] See Jortin, Eccl. Hist. ii. 99, ed. 1752. [u] See Jones's Canon. ii. 253, 5.

Lardner has observed that there is no *gradation* in our Lord's miracles. Five thousand were fed by him on five loaves and two fishes; and after this four thousand were fed on seven loaves and a few small fishes. To which may be added, that in St. Luke's gospel the raising of the widow's son near Nain precedes that of Jairus's daughter. And yet the widow's son was carrying out to burial, and Jairus's daughter had but just expired.

Our Lord's miracles were not wrought *for his own ease or advantage*. He relieved the hunger of others by supernatural means, but not his own. The learned and ingenious Mr. [w] Farmer has endeavoured to shew that the temptations of his great spiritual adversary, whose kingdom he came to destroy, passed in a vision excited by the divine agency; that they had an instructive and beneficial design, and, "while [x] they contained proposals of present and urgent temptations, were symbolical predictions and representations of such trials as he was to undergo in the course of his future ministry." And accordingly "he commanded not stones to be [y] made bread" for his own use: but relied on the power and providence of God for his extraordinary support during his fast of forty days, and for his ordinary subsistence in the course of his ministry. It is true that he wrought a miracle to pay the tribute money: but he assigned the reason, that he might [z] not *offend* the civil magistrate. He also repeatedly preserved his life by miracle; but he acted thus when it was [a] endangered by the unreasonableness and passions of men in the prudent discharge of his duty, and that he might prolong his ministry to its due period, and answer all the great purposes to be served by it. He incurred not unnecessary danger, like "casting [b] himself from a pinnacle of the temple;" *he did not presumptuously tempt God*, but he humbly relied on him. Nor, again, was his miraculous power subservient to secular or ambitious purposes. He sought not "the [c] kingdoms of the world, and the glory of them:" on the contrary, he [d] withdrew himself when the people would have made him a king, and declared that his [e] kingdom was not of this world.

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[w] I propose it as a question to this very able writer, and to such serious and thinking Christians as are disposed to admit his idea, whether the scheme of making the temptation a divine vision may not be better supported on the hypothesis that the vision begins at Matt. iv. 3. and that προσελθὼν answers to Numb. xxii. 9. And God *came* to Balaam: which is thus expressed *v.* 20. And God *came* to Balaam *at night:* i. e. in a vision of the night.

[x] See Inquiry, &c. 3d. ed. p. 128, 134.

We do not find that any of our Lord's miracles were *mere acts of power*, without a reference to some wise and good purpose. When he [f] stilled the winds and the sea, and walked on the waves, he designed to confirm the faith of his apostles, and to subdue their hardness of heart. One of these miracles was wrought, immediately after feeding a great multitude. The apostles did not duly [g] consider and understand our Lord's power in consequence of this latter miracle; but the evangelist [h] labours for words to express their great and excessive amazement and wonder at the other. When our Lord thus described the effect of faith and full assurance in God, "If ye [i] shall say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done;" it was a [k] proverbial manner of denoting great miracles. A miracle of this kind was never wrought by Christ or his apostles.

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[y] Matt. iv. 3. and p. p.
[z] ib. xvii. 27.
[a] See Luke iv. 30. John viii. 59. x. 39.
[b] Matt. iv. 5, 6.
[c] ib. 8.
[d] John vi. 15.
[e] ib. xviii. 36.
[f] Mark iv. 39. vi. 48.

In general our Lord's miracles had *a beneficial tendency*, and were acts of goodness as well as of power. The instances in which he removed natural evils were numberless. But when his disciples requested him to call down fire from heaven on the Samaritans, he [l] rebuked them. It is true that he "[m] immediately permitted" a great herd of swine to be destroyed, and co-operated by his divine power with the subordinate cause of their destruction: for, without his miraculous agency, the attempt of the madmen to [n] drive them into the lake would have been ineffectual. Wetstein suggests that this herd might have been the property of many ; a circumstance which would diminish the loss to individuals. [o] Josephus informs us that many opulent persons inhabited Gadara ; and a loss of this kind would be inconsiderable to such. It is mentioned by this historian among the [p] Grecian cities. It had been destroyed ; [q] and Pompey restored it for the sake of his freedman Demetrius, a Gadarene. The Jews are said to have laid it waste as [r] a Syrian city. However Gabinius placed in it an [s] aristocracy of Jews : and many Jews inhabited it during the war with the Romans ; for the [t] Gadarenes, as Syrians, killed the boldest of the Jews and imprisoned the dangerous : and, when it was surrendered to Vespasian, its walls were demolished. If we therefore say that these swine were kept by Jews, contrary to their law, the assertion is not improbable : and their breach of the

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[g] Mark vi. 52. [h] λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον. ib. v. 51. [i] Matt. xxi. 21. [k] 1 Cor. xiii. 2. [l] Luke ix. 55. [m] Mark v. 13.

[n] From this action of the madmen, and the violence of the swine when they precipitated themselves into the sea, as if the madness had been transferred to them, the demons are said, in popular language, "to have gone out and entered into the swine." That the madness was actually transferred we need not assert. The physical manner in which a miracle was wrought is a needless subject of discussion. It must be observed that those who are called demoniacs spake and

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acted according to their own ideas, as if they had been really possessed ; as, in modern times, those who attributed natural diseases to the power of witchcraft, supposed that the terrors of their minds, and the pains of their bodies, were caused by the immediate agency of persons who, from the belief and prejudices of the age, were constantly haunting their imaginations.

It did not belong to our Lord's department as a religious instructor to correct the physical errors of the Jews ; and therefore he used the common phraseology on the subject of demoniacs.

[o] B. J. iv. vii. 3.

[p] Ant. xvii. xi. 4. That is, the Gentile or Syrian cities. After Alexander's conquests the Greeks became the most famous people, and the Jews called all nations by their name. Rom. i. 16. ii. 9. iii. 9, &c. Ἑλλην is often translated ארמי *Aramean*, in the Syriac version. See Jones on the Canon : i. 129, &c.

[q] Ant. xiv. iv. 4. B. J. i. vii. 7.

[r] ib. ii. xviii. 1.

[s] Ant. xiv. v. 4.

[t] B. J. ii. xviii. 5. ib. iv. vii. 3.

law might justly incur a temporal punishment, which it every where denounces against those who violate it. There might also be injustice, or [u] avarice, or a complication of vices, in the proprietors; which our Lord chose to punish in this manner, and thus to assert his authority as a great prophet and discerner of the heart. Again: if the Gadarenes were heathens, their city was the metropolis of [w] Perea, a country inhabited by disciples of Moses; and their conduct, which was a contempt of the national religion founded on divine authority, afforded a just ground for [x] punishment. On either supposition, our Lord displayed an eminent degree of zeal for his Father's honour.

Another of our Lord's miracles, represented as detrimental, is his blasting of the barren fig tree. "And he saw a fig tree afar off, [that is, at a moderate distance,] on the road, having leaves, [looking fair and fruitful to the eye;] and he came if haply he might find any thing thereon: [which was probable,] for it was not the time of [y] gathering figs:

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[u] Tillotson calls the loss a reproof of a sordid temper. Sermons, fol. ii. 530. [w] B. J. iv. viii. 3. [x] See instances of punitive miracles, or references to this kind of miracle, Acts v. 5, 10. xiii. 11. 1 Cor. v. 5. 1 Tim. i. 20. 1 John v. 16. Luke i. 20. And many occur in the Old Testament.

[y] See Matt. xxi. 34, 41. Luke xx. 10. Possibly thus: he found nothing but leaves: for it was not the season of *ripe* figs: and therefore only figs of the former season could be expected on it, which used to hang long. Still the tree might be barren. See Shaw's Travels, p. 342, 4to. But its barrenness will clearly appear, if we observe, with Wetstein in locum, that, according to Pliny, N. H. xvi. 26. the fig shews its leaf after its fruit; and that, on a tree which had leaves, our Lord

and [z] when he came to it, he found nothing but leaves only. And Jesus answered and said unto it, [with [a] great calmness and majesty,] Let no one eat fruit of thee hereafter for ever. And the fig tree immediately dried up." This was a symbolical or prophetic action, intended to shew that unfruitfulness in the Jewish nation who rejected the gospel, and in all mere outward professors of it, should share a like fate. Christ also made another use of it, to teach his disciples [b] the power of faith in working miracles. The tree was a very inconsiderable loss in a country where it so much [c] abounded, and probably it was no man's private property: indeed, if it was barren, it could not be called a loss. But the moral was of advantage at the time, and is of perpetual advantage: for the destruction of the barren fig tree becomes a spiritual benefit to mankind, wherever the

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naturally looked for unripe figs, with which, though a mean food, he might have satisfied his hunger. If the tree had not been barren, the ὄλυνθοι, Rev. vi. 13. grossi, or unripe figs, must have been found on it. Whereas, if it had been the season when figs are usually gathered and eaten, it seems probable that none would have remained on a fruitful tree in so public a situation. Thus the notation of time, thrown in by St. Mark, illustrates the whole history.

[z] This clause, Mark xi. 13. may be placed in a parenthesis. See a like trajection Mark xvi. 4. See for this remark, and the interpretation given in the text, Kidder's Boyle's Lectures, fol. i. 119. Benson's Life of Christ, p. 660. and Bishop Pearce: to whom may be added Dr. Lucas and Bishop Lloyd; as Bishop Pearce informs us, Comm. 4to. ii. 364.

[a] Peter afterwards calls our Lord's act *cursing* the tree: that is, devoting it to destruction or חרם: an act of authority consistent with the most perfect sedateness. See Deut. xxviii. 18. Heb. vi. 8. and part ii. c. i. sect. 6.

[b] Mark xi. 22, 3.

[c] Bethphagè, near which place the fig tree stood, is probably derived from בית פגים domus ficuum.

gospel is preached. Supposing the tree fruitful, the fact amounts to this, that God, the author and giver of all things, resumed a very slight part of his manifold gifts, for wise and excellent purposes.

But to proceed. It must be further observed of our Lord's miracles that they were wrought *to serve the greatest purposes;* to establish reasonable, useful and important doctrines, relating to God, to our duty, and to a future state; to counteract error and vice; to root out the worst and most dangerous prejudices and practices; and to erect a kingdom of truth and righteousness. There is no difficulty in admitting that miracles were wrought for ends which are so worthy of the divine interposition.

Our Lord's important miracles were accordingly *the subject of prophecy.* "In [d] that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness." "Then [e] the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." "[f] Surely he bare away our griefs, and carried our sorrows." Thus no circumstance was wanting to usher in the great prophet and universal lawgiver with suitable magnificence.

It must be added that our Lord made direct and frequent *appeals to his miracles*, and affirmed that *God was the author of them.* "The [g] works which the Father hath given me to perform, the same works which I do bear witness of me that the Father hath sent me." "The [h] works which I do in my Father's name, they bear witness of me." "If [i] I do not the works of my Father, believe me not: but if I do, though ye believe not me, believe the works." "Believe me that I am in the Father, and the Father in me: or else believe me for the [k] very works' sake." "The Father, [l] who dwelleth in me, he doeth the works." "Father, [m] I thank thee that thou hast heard me." And when John sent two of his disciples, to ask him, "Art thou he that should come?" his answer was, "Go and [n] shew John again those things which ye hear and see. The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up."

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[d] Isai. xxix. 18. [e] ib. xxxv. 5, 6. [f] ib. liii. 4. Matt. viii. 17.
[g] John v. 36.

Miracles and prophecies are the grand proofs of our Lord's mission. But of miracles, as well as of prophecies, it must be remembered that our Lord was the *subject* as well as the *author* of them. A number of miracles accompanied the time of his birth; [o] visions of the day and of the night; the supernatural deprivation and recovery of Zacharias's speech: ministration of angels, individually and in [p] great numbers; the communication of the prophetic spirit; his own miraculous conception, and that of his forerunner; and the appearance of a temporary star to the Arabian Magi. At his baptism the Spirit of God descended on him in a bodily shape, like a dove, or with a dovelike motion: and a voice from heaven bare him witness, "This[q] is my beloved Son, in whom I am well pleased." At his temptation and agony angels ministered to him. He was transfigured before three of his apostles; his face shone as the sun, and his garments became white as the light; Moses, the great Jewish law giver, and Elias, the greatest of the Jewish prophets, appeared to him in glory, and conversed with him of his sufferings; a cloud surrounded him and his disciples, and behold a voice from the cloud, saying, "[r]This is my beloved Son, in whom I am well pleased: hear ye him:" upon which transaction St. Peter thus observes, "We have[s] not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." At another time, when Jesus, referring to his death, said with great devotion and resignation, "[t] Father, glorify thy name; there came a voice from heaven, I have both glorified it, and will glorify it again. The multitude therefore, that stood by and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes." At the time of our Lord's apprehension, it seems not an immediate exertion of his own power, but the act of God in attestation to him, that those who came to seize him retired[u] back and fell on the ground. The[w] dream of Pilate's wife seems a divine testimony to our Lord's innocence; as it is probable that, before this extraordinary impression on her mind, she was either unacquainted with his character or perfectly indifferent to it. At the crucifixion of Jesus an astonishing scene of miracles was disclosed. There [x] was darkness over the whole land of Judea from the sixth to the ninth hour. The veil of the temple was rent in twain from the top to the bottom, in token that the Gentiles were to be admitted into the church; the earth was shaken, the rocks were rent, and the graves were opened. Again: he was raised from the dead by the power of God; "and [y] many bodies of the saints who slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." We read also that the ministration of angels was repeatedly employed, on that great occasion when "God [z] raised him up, and loosed the pains of death, because it was not possible that he should be holden of it." And, once more, on the mount of Olives as the apostles "[a] beheld him he was taken up, and a cloud received him out of their sight;" and two angels in human form prophesied of his second coming.

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[h] John x. 25. [i] ib. 37, 8. [k] ib. xiv. 11. [l] ib. 10. [m] ib. xi. 41.

[n] Matt. xi. 4, 5. Some of these characteristics of our Lord's miracles may be seen in Jortin's Eccl. Hist. ii. 4, 5, &c.

[o] Luke i. 11, 26. Matt. i. 20. ii. 12, 19.

[p] Luke ii. 10, 13.

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[q] Matt. iii. 17.
[r] ib. xvii. 5. and p. p.
[s] 2 Pet. i. 16.
[t] John xii. 28, 29, 30.
[u] ib. xviii. 6.
[w] Matt. xxvii. 19.

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[x] That is, a sensible diminution of the sun's light. Lardner has well observed that these miracles were not of a destructive nature. "The evidences were affecting, forcible, and convincing; yet mild and beneficent." Sermons, v. ii. 96, 7.

[y] Matt. xxvii. 52, 3. See on this subject Lardner's sermons, v. ii. a dissertation in Benson's Life of Christ: and Tillemont Hist. Eccl. i. note xxxvi. The persons raised were *saints*, or disciples of Christ. They are said to have *gone* into the holy city, or Jerusalem, because it was the custom of the Jews to bury in the precincts of their cities. After Christ's resurrection, they appeared to *many* with whom they had conversed on earth, whether believers or unbelievers. Numerous appearances of this kind forcibly tended to raise attention and astonishment: and particularly they served to confirm the belief of Christ's resurrection, of his power to open the prison of the grave, and of a future general resurrection. It has been said that these holy men no more saw corruption, and even that they ascended into heaven together with Christ. Those who do not see reason to allow them so glorious a pre-eminence, or even a second natural life on earth, may well suppose that their bodies were again consigned to the grave, very soon after they had answered the great ends of Providence in multiplying miracles about the time of Christ's death, 1 John v. 8, after an undoubted and perhaps a personal knowledge of their Lord's triumphant resurrection, and after a lively anticipation of their own future and lasting triumph.

Such is the proof that "all [b] power was given to our Lord in heaven and in earth." And we may well address unbelievers in the language of the prophet Isaiah to king Ahaz:

> "Ask thee a [c] sign of Jehovah thy God:
> Go deep to the grave, or go high above."

The graves of the dead shall satisfy the former demand, and the voices from heaven the latter.

What Lord Bolingbroke has somewhere [d] observed of the miracles throughout the old testament, is true of the evangelical ones; that they cannot be separated from the history, like those of Livy, or any other heathen writer, so as to leave the narration entire without them; but are interwoven into the substance of it, and make an essential part.

I have [e] stated our Lord's knowledge of men's secret actions, words, and thoughts, as one proof of his divine mission. He himself appealed to the testimony of John the Baptist; "Ye [f] sent unto John and he bare witness unto the truth; but I have greater witness than that of John:" to the purity of his doctrine; "If I speak the [g] truth, why do ye not believe me?" to the sacred records; "Search the [h] scriptures; they testify of me:" to his unspotted life; "Which of you convinceth [i] me of sin?" to his prophetic spirit; "I [k] tell you before it come to pass, that, when it is come to pass, ye may believe that I am he:" and to the effusion of the Spirit; "When the Advocate is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he [l] shall testify of me."

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[z] Acts ii. 24. [a] ib. i. 9, 10, 11. [b] Matt. xxviii. 18. [c] Isai. vii. 11.
[d] Quarto, iii. 279, 280. [e] Part i. c. ii. sect. 7.

On these several proofs, as on a rock, our Lord rests his heavenly authority.

I cannot close this chapter without subjoining some general remarks on miracles, and on the nature of the proof afforded by them.

Miracles were never wrought but by the immediate agency of God; or by a superior being whom he appointed for the special purpose of supernaturally interfering in this lower world. [m] Angels may work what to men appears a miracle, by their own proper power: but I am persuaded that on these occasions they have been always ministering spirits, fulfilling God's word. When men work a miracle, it is plain that they are only visible instruments in the hand of the Great Invisible Cause. There have been suprising effects among men, not immediately or mediately produced by the Deity, which have carried the appearance of miracles ; but these are resolvable into natural causes, and have been deemed supernatural through mistake, or delusion.

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[f] John v. 33, 36. [g] ib. viii. 46. [h] ib. v. 39. See also Luke xxiv. 27, 44. John v. 46. [i] ib. viii. 46. See also ib. xvi. 10. [k] ib. xiii. 19. [l] ib. xv. 26. [m] Matt. xxviii. 2.

Undoubted miracles are therefore the seal of heaven ; and are immediate and [n] striking proofs of the divine co-operation. It is likewise evident that they indirectly and ultimately prove the [o] truth of the doctrines delivered by a prophet who thus demonstrates his commission from above. It is only taking another step in the argument, and saying ; The miracles wrought by the prophet shew that he is sent from God : but God is a God of truth ; and therefore the words spoken by his messenger, as such, must be true. And there is almost as little reason to question the fidelity of the messenger as the veracity of God. It cannot be supposed that God, who knows his instruments, would impart miraculous powers to a founder of a religion capable of perverting the truths which he was commissioned to deliver : and such as were delegated by the Great Author of our religion, were chosen by the infallible Spirit of God to answer the several ends for which they were called, and would instantly have been deprived of the supernatural power communicated to them, if they had attempted an undue use of it. They could do [p] nothing *against* the truth; but *for* the truth. This was a general maxim in the age of miracles; and we must likewise observe, that if any, who partook of the spirit during that period, had attempted to propagate a falsehood as a revealed truth, they would have [q] extinguished the heavenly light, and, in cases of sufficient importance, a prophet, assisted by the spirit and power of God, would have refuted, and, perhaps, judicially punished them. It must also be further suggested on this subject, that doctrines advanced by a heavenly teacher will always *prove themselves* to be worthy of God, and suitable to the nature or peculiar circumstances of those who are required to admit them as a divine law.

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[n] We may see what were the natural effects of miracles, John ii. 23. iii. 2. Mark i. 27. Luke vii. 16. viii. 25. and p. p. Mark vi. 51. Matt. xv. 31. Luke ix. 43. John ix. 30. x. 21. xii. 11. Matt. xii. 23. Acts viii. 6, 13. The emperor of China said to the missionaries, Do some miracle that may warrant the truth of your religion, and I will pass my word for the sincerity of our faith. Le Compte, p. 419, 8vo. Engl. Trans.

[o] See Mr. Farmer's most excellent Dissertation on Miracles, particularly c. v.

The most probable account of the duration of miracles after our Lord's time is, that, as the apostles alone had the high privilege of conferring spiritual gifts, among which was the power of working miracles, these gradually ceased, as that generation became extinct to which the apostles had communicated this power.

Miracles are as capable of being supported by proper testimony as any other actions of which men are eye witnesses. To say that we will not believe them, because we have not seen them ourselves, is making our own personal experience the test of all possible facts: it is saying that, because there is an ordinary and established course of nature, this cannot be set aside by the Omnipotent Being who first arranged it, though for moral and religious purposes, the greatest and the most worthy of his benevolent interposition which can be conceived.

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[p] 2 Cor. xiii. 8.

[q] See Benson's Life of Christ, c. vi. sect. vi.

The miracles of Christ were [r] publicly appealed to by his Apostles a few days after his ascension; they are transmitted down to us by eye witnesses, and contemporary writers, in well authenticated books; and they are supported by the most credible testimony, that of a number of plain honest men, who sacrificed all worldly advantages, and life itself, in attestation of what they advanced. And we are to consider in these witnesses their competency to judge of the facts, their integrity, and their benevolence to mankind; not their learning, station, or opulence.

Upon the whole, the miracles of Jesus prove St. John's conclusion, [s] THAT HE WAS THE CHRIST, THE SON OF GOD.

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[r] Acts ii. 22.

[s] John xx. 31.

SECTION III.

WHY OUR LORD SOMETIMES CONCEALED HIS MESSIAHSHIP, AND THE MIGHTY WORKS WHICH PROVED IT.

A CANDID and attentive reader of the gospels will be convinced that our Lord's Messiahship was sufficiently promulged to the Jews; and that the display of his miracles, one great proof of his prophetic character, was sufficiently illustrious to create attention and conviction.

When the angel Gabriel announced the birth of John the Baptist, he foretold to Zacharias that his son should be "great [a] before the Lord; and should go before him in the power and spirit of Elias."

When the same angel was sent to Mary, he described her promised son in the following terms: "He [b] shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David. And he shall [c] reign over the house of Jacob for ever; and of his kingdom there shall be no end." "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: therefore also the holy child who shall be born of thee shall be called [d] the Son of God."

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[a] Luke i. 15, 17.

[b] ib. 32, 3.

[c] His spiritual kingdom on earth shall last as long as the world itself, and for ever in heaven. Prophecy seems to point out a very glorious manifestation of this kingdom here below. Dan. ii. 44. vii. 14, 27. Rom. xi. 12, 15, 25, 26. Rev. xi. 15. xx. 4. xxi. 10, 23, 24.

Mary herself was inspired with this language: "He hath [e] holpen his servant Israel, that he might remember his mercy (as he spake unto our fathers) to Abraham and to his seed, for ever." And Zacharias represented God as "visiting [f] and redeeming his people, according to the oath which he sware unto Abraham."

When the angel appeared to Joseph, an intimation was given that Jesus should be a king: "Thou [g] shalt call his name Jesus; for he shall save *his* people from their sins."

Immediately after Jesus's birth at Bethlehem, an angel used very express terms to the shepherds, "Unto [h] you is born this day in the city of David a Saviour who is CHRIST the Lord."

It was revealed to Simeon that he should not see death before he had seen the Lord's [i] CHRIST: and accordingly Simeon called him God's salvation; a light to lighten the Gentiles; and the glory of Israel, on account of his birth and appearance among that people.

At the same time Anna, a prophetess, spake of the child Jesus to all those who looked for [k] redemption in Jerusalem.

When the Magi came to Jerusalem, and asked, "Where is he that is born King of the Jews?"

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[d] Luke i. 35. [e] ib. 54, 5. [f] ib. 68, 73.
[g] Matt. i. 21. Locke's Reasonableness of Christianity, p. 50. 8vo. 1736.
[h] Luke ii. 11. [i] ib. 26, 30, 32. [k] ib. 38.

Herod immediately inquired of the chief priests and scribes where [l] CHRIST was to be born.

We see then what expectation was raised of Jesus at his coming into the world, and how directly, and indirectly, but in language well understood by the Jews, his peculiar office was declared.

About thirty years after this, " when the people were in expectation, and all men reasoned in their hearts of John, whether he were the [m] Christ or not," John disclaimed that character, and described a much greater person who was to succeed him.

At Jesus's baptism, a voice from heaven proclaimed, and probably in the hearing of the multitude, [n] " Thou art my beloved Son, in thee I am well pleased."

When the Jews sent a [o] solemn embassy of Priests and Levites from Jerusalem, for the purpose of asking John, Who art thou ? he confessed that he was not the Christ, and asserted that there was one among them whom they knew not, who came after him, but was before him, and for whom he was not worthy to perform the meanest offices. Again : he called Jesus, " The [p] lamb of God, who took away the sins of the world :" and he bare witness to the miracle at his baptism ; and in effect asserted his Messiahship, by acknowledging him to be the Son of God. And how this language, repeatedly used by John, was understood among the Jews, may hence appear very plainly ; that one of the Baptist's disciples, who heard it, said to his brother Simon, " We have found the [q] Messiah." Nay, the Baptist himself puts the meaning of his declarations beyond a doubt, when he says, "Ye [r] yourselves bear me witness, that I said, I am not the Christ; but that I am sent before him."

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[l] Matt. ii. 2, 4. [m] Luke iii. 15, 16. [n] ib. 21, 22.
[o] John i. 19—27. [p] ib. 29, 33, 34.

At the first passover Jesus indirectly affirmed that he was the Messiah, when he said, "Make not my [s] Father's house a house of merchandise." And to Nicodemus he expressed himself very remarkably: "No man [t] ascendeth up to heaven, but he who descended from heaven; even the Son of Man, who was in heaven:" and he styled himself [u] the Son of God, and even his [w] "only begotten Son, in whom whosoever believed should have everlasting life."

The Baptist's last testimony to Jesus was, "He [x] that cometh from above, is above all. What he hath seen and heard, that he testifieth. He, whom God hath sent, speaketh the words of God. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son, hath everlasting life."

Soon after this our Lord unreservedly declared to the woman of Samaria, [y] I that speak to thee am the Christ.

John the Baptist, our Lord himself, the twelve, and the seventy, preached that the [z] kingdom of heaven was at hand.

It is my opinion that demoniacs were supernaturally influenced to proclaim, as they often do,

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[q] John i. 41, 45. [r] ib. iii. 28. [s] ib. ii. 16. [t] ib. iii. 13. [u] ib. 17. [w] ib. 16, 18. [x] ib. 31—36. [y] ib. iv. 25, 26. [z] Matt. iii. 2. iv. 17. x. 7. Luke x. 9.

"I know thee who thou art, [a] the Holy One of God: Thou [b] art the Son of God: What have I to do with thee, Jesus, thou [c] Son of the most high God? Thou [d] art Christ, the Son of God." This testimony was given to Christ, that those who heard it might be led to a due consideration of his character. From the same cause, and for a like reason, a damsel, possessed with a spirit of divination, cried after Paul and his attendants, "These [e] men are the servants of the most high God, who shew unto us the way of salvation:" And the evil spirit answered the Jewish exorcists, "Jesus [f] I know, and Paul I know: but who are ye."

At the second passover, when the Jews sought to kill Jesus for performing a miracle on the sabbath, he answered, "My [g] FATHER worketh hitherto, and I work." And though the Jews considered this as blasphemous language, he persisted in it; and asserted that the [h] Father loved him, committed all judgment to him, and bare witness of him by the works which he enabled him to perform.

When he vindicated his disciples for plucking ears of corn on the sabbath, he called himself one [i] greater than the temple, and Lord of the sabbath.

In his [k] sermon on the mount he improved on the law, placed his own authority in opposition to it, and declared that whoever heard his words built on a rock.

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[a] Mark i. 24. [b] ib. iii. 11. [c] ib. v. 7. [d] Luke iv. 41.
[e] Acts xvi. 16, 17. [f] ib. xix. 15. [g] John v. 17.
[h] ib. 20, 22, 36, 37. [i] Matt. xii. 6, 8. [k] ib. v. 28, 32. vii. 24.

"and did them."

When John sent to him from his prison, saying, "Art thou [l] he that should come, or do we look for another? He plainly, though indirectly, asserted his high office by appealing to his miracles and conduct.

In the hearing of a very great multitude he declared to his disciples, "[m] Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: but he that denieth me before men, shall be denied before the angels of God."

After he had walked on the waves, he received the worship of the disciples, and their acknowledgment, "Of a truth thou art the [n] Son of God."

Soon after this, he asserted in the presence of the multitude that God had [o] sent him, that he was the bread of life, and that every one who believed in him had everlasting life. And when Simon Peter said to him in the name of the twelve, "Thou [p] hast the words of eternal life; and we believe and know that thou art the Christ, the Son of the living God;" he did not then enjoin a concealment of this truth, but he only intimated that, though the twelve acquiesced in Peter's confession; yet one of them would betray him.

On another occasion, he led his apostles into a profession of his Messiahship; and pronounced a blessedness on Peter for his second explicit declaration, "Thou [q] art the Christ, the Son of the living God."

At the feast of tabernacles, six months before his crucifixion, Jesus taught in the temple, and said,

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[l] Matt. xi. 3, 5.
[m] Luke xii. 8, 9.
[n] Matt. xiv. 33.
[o] John vi. 29, 35, 40.
[p] ib. 68—70.
[q] Matt. xvi. 16.

"My doctrine is not [r] mine, but his that sent me :" and his divine instructions and mighty works occasioned a division in the sentiments of men, whether he were the [s] Christ. During this [t] festival he called himself the light of the world ; appealed to his Father's testimony, meaning the works which he performed; when asked, Who art thou ? answered, The same that I said unto you at the beginning [of my ministry ;] observed that Abraham saw his day and was glad ; and solemnly affirmed that he existed before Abraham. He also expressly said to the blind man, whom he healed at this festival, and who asked him who the Son of God was, "Thou [u] hast both seen him, and he that talketh with thee is he."

At the feast of dedication, three months before his death, on being directly asked, whether he were the Christ, he answered, "I [w] told you, and ye believed not : the [x] works which I do in my Father's name bear witness of me." And afterwards, in vindication of his high title implied in calling God his Father, he asserted that [y] his Father had sanctified him and sent him into the world.

Near Bethany Martha declared her belief before the twelve, that he [z] was the Christ, the Son of God, who should come into the world.

He was repeatedly called [a] the Son of David, a title [b] equivalent to the Messiah.

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[r] John vii. 16.
[s] ib 31, 41, 43.
[t] ib. viii. 12, 18, 25, 56, 58.
[u] ib. ix. 37.
[w] See ib. v. 36.
[x] ib. x. 25.
[y] ib. 36.
[z] ib. xi. 27.
[a] Matt. ix. 27. xv. 22. xx. 30, 31. xxi. 9, 15.
[b] See xii. 23.

When he publicly entered Jerusalem, the acclamations of the multitude were, "[c] Hosanna to the Son of David. [d] Blessed is he that cometh in the name of the Lord: Hosanna in the highest."

It is expressly said that even of the Jewish rulers many [e] believed on him; or were persuaded that he was the Messiah.

When he foretold the destruction of Jerusalem to four of his apostles, part of his prophecy was, "Many shall come in my [f] name, saying, I am Christ."

Before Caiaphas he acknowledged that he was the [g] Christ, the Son of the blessed God. And before Pilate he bare a like testimony to the same truth proposed in an invidious form, agreeably to the suggestion of his enemies; and, as St. Paul observes, witnessed this good confession, that he was [h] the King of the Jews.

Let us now examine the instances of our Lord's reserve on this subject, and assign the probable reasons for it.

When Jesus healed a demoniac in the synagogue of Capernaum, the man cried out, "I know who thou art, [i] the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him." And on the evening of the same day "he cast out many demons, and [k] suffered not the demons to speak; for they knew him to be the Christ." Our

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[c] Ὡσαννὰ a Syriac word from השיעה נא Ps. 118. 25. Serva quæso, or, serva nunc: we address this to the Son of David: SAVE, WE BESEECH thee, in the highest heaven, where thou hast favour with God.

[d] Matt. xxi. 9.
[e] John xii. 42.
[f] Matt. xxiv. 5.
[g] Mark xiv. 62.
[h] Matt. xxvii. 11. and p. p. 1 Tim. vi. 13.
[i] Mark i. 24, 5.
[k] ib. 34. See var. lect.

Lord had proclaimed the [l] approach of the kingdom of heaven in Galilee, a remote province: he had also called some of his disciples to follow him statedly: these, and some other of his words and actions previous to these, were intimations, or explicit declarations, of his high character: but he declined the extraordinary and awakening attestations now afforded him, not only from humility, but, as will soon appear, from the dictates of consummate prudence: and therefore it may be observed, as we pass on, that they served both to [m] excite the attention of the Jews and to display our Lord's eminent virtues.

During the second paschal festival in the course of our Lord's ministry, he healed an infirm man on the sabbath. For this the Jews sought to kill him; and when, in vindication of himself, he called God his Father, their rage was still more inflamed against him. It must be well observed that this conduct furnished an additional reason for Jesus's caution on future occasions: as when, immediately before the appointment of the twelve, "he [n] rebuked the impure spirits in many words: that they should not make him known; because, as soon as they saw him, they fell down before him, and cried, saying, Thou art the Son of God."

It appears that the leading Jews were uniformly jealous of our Lord's growing reputation, and attentive to suppress the opinion of his Messiahship as it occasionally started up in the minds of the people.

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[l] Matt. iv. 17. and p. p. Here observe well v. 6.

[m] See p. 324, 325.

[n] Mark iii. 11, 12.

When all the people were amazed at his healing a blind and dumb demoniac, and said, "Is not this the [o] Son of David?" the language of the Pharisees was, "This man doth not cast out demons but by Beelzebub the prince of the demons." And when, on occasion of a like miracle, "the multitudes marvelled, saying, [p] It was never so seen in Israel;" the Pharisees strove to disparage it by the same blasphemous insinuation. At the feast of tabernacles, six months before our Lord's crucifixion, "many of the people believed on him, and said, [q] When Christ cometh, will he do more miracles than these which this man hath done?" and because "the people murmured such things concerning him, the Pharisees and Chief Priests sent officers to take him." When he asserted his existence before Abraham, the Jews "took [r] up stones to cast at him." When he affirmed that he and his Father were one, they "again took up [s] stones to stone him." And on account of his many miracles, and particularly that illustrious one of raising Lazarus from the dead, the Chief Priests and Pharisees convened an assembly, and "from that day [t] forth took counsel together to kill him."

From this disposition of the Jews we may collect the reason why, after Peter's acknowledgment that Jesus was the Christ, the apostles were so "[u] straitly charged and commanded to tell no man:" why, when our Lord was asked at the feast of tabernacles,

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[o] Matt. xii. 22, 3, 4. [p] ib. ix. 32, 3, 4. [q] John vii. 31, 2.
[r] ib. viii. 58, 9. [s] ib. x. 30, 31. [t] ib. xi. 47, 53. [u] Luke ix. 21.

"Who art thou?" he gave this indirect [w] answer, "even the same that I said unto you at the beginning:" why, when the Jews said to him at the succeeding feast of dedication, "If thou be the Christ, tell us plainly," he again obliquely replied, "I told [x] you, and ye believed not: the works which I do in my Father's name, these bear witness of me:" and why, during the last passover, he wholly evaded the question put to him by the chief priests and elders, "By [y] what authority doest thou these things? and who gave thee this authority?"

Upon the whole: the unbelieving Jews, and their blasphemous and murderous rulers, were on many occasions unworthy of explicit declarations on the subject of our Lord's Messiahship; from the motive of humility he might sometimes decline or forbid the publication of it;[z] an uniform and direct avowal of it, by one whose appearance was so obscure and deportment so unambitious, would have led the powerful and secular Jews to obstruct his ministry by an early apprehension and accusation of him; and publicly assuming this character might have induced the Jews to [a] rebel against the Romans in support of a temporal prince; and might have awakened the jealousy of the [b] Roman governor, especially under so cruel and suspicious an emperor as Tiberius.

To confirm some of these remarks it must be recollected, that, notwithstanding our Lord's caution and prudence, he was [c] thrice compelled to preserve his life by miracle : and that, after he had fed five thousand with five loaves and two fishes, the multitudes were about " to take him by force and make him [d] a king :" upon which he retired to a mountain, and on his return from solitude taught with [e] unusual obscurity, purposely [f] lessening the number of his followers, and sifting (as it were) the chaff from the wheat.

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[w] John viii. 25. [x] ib. x. 24, 25. [y] Matt. xxi. 23.

[z] See Locke's Reasonableness of Christianity, p. 526, 8, 9, vol. ii. fol. 1759. [a] See John vi. 15. [b] See ib. xi. 48. Acts xvii. 7.

As our Lord's miracles tended to induce a persuasion that he was the Christ, it may justly be supposed that he occasionally concealed them for the same general reasons. However, as they were designed to prove his prophetic character, very many of them were wrought in the most [g] public manner. But let us observe in what particular instances our Lord withheld his miracles from the notice of the Jews.

When he had cleansed a [h] leper in a certain city, he straitly [i] charged him not to proclaim it, instantly sent him [k] away from following him, and said to him, " See thou say nothing to any man ; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded ; for a testimony unto them :" that is, that this miracle may be hereafter a witness and proof to them of my divine power, they themselves allowing the cure to be perfect before they learn in what manner it was effected. The inconvenience which arose from the publication of this miracle, contrary to our Lord's injunction, sufficiently explains his present conduct: though I allow that other reasons may have concurred. The leper "went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could [l] no more openly enter into the city, but was without in desert places."

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[c] Luke iv. 30. John viii. 59. x. 39. [d] John vi. 15. [e] ib. 32—58. [f] ib. 60, 65. [g] See p. 300. [h] Matt. viii. 2, &c. and p. p. [i] Mark i. 43. Comp. Matt. ix. 30. [k] Mark i. 43. Comp. Matt. ix. 25. Mark i. 12. v. 40. Luke iv. 29. viii. 54. John x. 4.

On another occasion "great multitudes followed him, and he healed them all, and charged them that they should not make him known." Here St. Matthew furnishes [m] one reason. This charge of silence was partly owing to our Lord's meekness and humility. To which may be added from the context, that, immediately before, the [n] Pharisees and Herodians had taken counsel against him that they might destroy him.

When he had raised Jairus's daughter, he charged her parents in many [o] words to tell no one what had been done. Yet at this very time he wrought, before a large multitude, the miracle of healing a woman who had been diseased with an issue of blood for twelve years: which was an astonishing instance of knowledge and power. Still he commanded that the greater miracle of restoring life to one dead should not be divulged. At the time of performing this miracle, the Scribes and Pharisees had [p] murmured at his eating with publicans and sinners: and soon after the performance of it, they a second time imputed his miracles to Satan. This disposition of the Jewish rulers was neither to be trusted, nor rewarded with illustrious evidence. It has been conjectured by [q] Lardner and [r] Benson, that our Lord enjoined secrecy to prevent inconveniencies to Jairus's family: and it is certain that, from the fame of Lazarus's restoration to life, [s] the chief priests endeavoured to destroy both him and Jesus; because many crowded to see him, and, by reason of him, fell off and believed on Jesus. Perhaps, as the Scribes and Pharisees were so watchful of our Lord's conduct, he partly intended to strike them with an idea of his lowliness when the whole transaction came to their knowledge; and thus to disarm their malice, and work their conviction. Perhaps also the publication of such a miracle tended to spread his [t] fame too extensively, to interrupt his ministry as to the great business of instruction, and to excite undue expectations among his friends and a dangerous alarm among his enemies.

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[l] Mark. i. 45.
[m] c. xii. 17—21.
[n] ib. 14. and p. p.
[o] ib. v. 43. and p. p.
[p] Luke v. 30. and p. p.

As Jesus departed from the house of Jairus in Capernaum, he opened the eyes of two blind men; "and [u] straitly charged them, saying, See that no man know it." It is observable too that he restored their sight, not publicly in the way, but privately in the [w] house where he dwelt. As this miracle stands in immediate connection with the foregoing, the same reasons for the designed concealment of it must be supposed, except equal apprehension of dangerous consequences to the objects of it.

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[q] Resurrection Miracles, p. 67.

[r] Life of Christ, p. 343, 4.

[s] John xi. 47, &c. xii. 9, 10, 11.

[t] See Matt. ix. 26.

[u] ib. ix. 30.

[w] Matt. ix. 28.

When Jesus had departed from the coasts of Tyre and Sidon, he was entreated to put his hands on one that was deaf and had an impediment in his speech: "and he took him aside from the multitude," restored him to hearing and speech, and charged the witnesses of the miracle "[x] that they should tell no man." We must observe that our Lord did not attend the passover which preceded this event, "[y] because the Jews sought to kill him:" and that [z] Scribes and Pharisees from Jerusalem, who probably came to watch his conduct, had been lately offended at his doctrines and at the freedom of his expostulations. It seems probable that on this account he departed into the coasts of Tyre and Sidon: and that, when he returned thence into Galilee, he was willing, by a concealment of this miracle, to prevent an immediate concourse of people about him. However, soon afterwards "he went up into a mountain: and great multitudes came to him, having with them [a] those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus's feet; and he healed them." And [b] in the desert, he compassionately fed more than four thousand with seven loaves and a few small fishes. It is possible that the difference of the scene might occasion a fitness in this different conduct.

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[x] Mark vii. 31—37.
[y] John vii. 1.
[z] Matt. xv. 1—12.
[a] ib. 29, 30.
[b] ib. 32, &c.

When Jesus healed a blind man near Bethsaida, "he [c] sent him to his house, saying, neither go into the town, nor tell any one of the town." It should seem, as [d] Benson suggests, that the inhabitants of that place, in which our Lord had wrought many [e] mighty works, were deemed unworthy to have further means of conviction granted them.

Lastly : we read that Jesus commanded Peter, James and John not to disclose his [f] transfiguration, and the wonders which passed at it till [g] he rose from the dead. Besides the general reasons already mentioned, our Lord might choose to distinguish these three apostles by a special manifestation of his glory, to try their fidelity towards him ; and, during his continuance on earth, he might wisely rest the truth of his heavenly mission on more public transactions.

We may therefore conclude that Jesus's conduct, respecting his reserve about his Messiahship and the occasional concealment of his miracles, is so far from affording any just ground for objection, that it appears amiable, wise and necessary ; that it furnished an example of prudence and [h] humility to his immediate followers in the exercise of their miraculous powers ; and was remarkably opposite to the ostentatious manner of an impostor.

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[c] Mark viii. 26. [d] Life of Christ, p. 347. [e] Matt. xi. 21. Luke x. 13.

[f] Our Lord had three chosen witnesses to this extraordinary fact. It is said of Apollonius that Achilles appeared to him, and conversed with him : [Vita. Apoll. a Philostrato, l. iv. c. xv. xvi. Ed. Lips. 1709. fol.] But he sent his companions to their ship ; and went alone to the tomb of Achilles. ib. c. xi. See Lardner's Testimonies, iii. 357.

[g] Mark ix. 9. and p. p. [h] See how our Lord's lowly manner of working miracles, Mark v. 37, 9. is imitated by St. Peter, Acts ix. 40. and by St. Paul, Acts xx. 10.

From some of the reasons assigned to shew the fitness of our Lord's behaviour in these particulars, we may partly learn with what wisdom it was ordered that his birth and appearance should be humble: since acknowledged splendour of descent, and a display of worldly grandeur, would have suited the secular notions of the Jews about their Messiah, and would naturally have stirred up a people to sedition who were remarkable for their impatience of a foreign yoke, from the very prejudice which worldly magnificence in Jesus's appearance would have confirmed.

END OF THE FIRST PART.

PART II.

OBSERVATIONS
ON THE EXCEPTION OF OUR
LORD'S MORAL CHARACTER.

> PROPTER AMOREM,
> QUOD TE IMITARI AVEO.
>
> LUCR.

PART II.

OBSERVATIONS

ON THE EXCELLENCE OF OUR LORD'S MORAL CHARACTER.

CHAPTER I.

SECTION I.

OF OUR LORD'S PIETY.

HAVING shewn what was the subject matter of our Lord's teaching, in what manner he delivered his instructions, what proofs he gave of his divine mission, and how he circumstanced those proofs; I go on to shew that he was not like the Jewish teachers, who [a] said and did not, but exhibited a perfect pattern of perfect instructions.

In recounting our Lord's virtues, we shall naturally give the chief place to his piety. The first words attributed to him in the gospels contain a pious sentiment. When he was [b] twelve years of age, he accompanied his parents to the passover; remained behind them in Jerusalem, penetrated with the love of God's worship and of religious wisdom;

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[a] Matt. xxiii, 3.

[b] Luke ii. 41, &c.

and was found of them in the temple, hearing the teachers of the law and asking them questions. And when his mother said, "Behold, thy father and I have sought thee sorrowing," his reply was, "How is it that ye *sought* me? Knew ye not that I *must needs* be [found] in my [c] Father's house?" that the temple, dedicated to my God and Father, was naturally and necessarily the place of my resort?

We may observe him referring every thing to his Father, his [d] mission, [e] his doctrine, his [f] mighty works, all his [g] actions, his [h] sufferings, his [i] resurrection. It was the whole bent of his mind, his labour and his delight, "his [k] meat" and drink, "to do the will of him that sent him." God was in all his thoughts. When he thus exhorted his disciples, "Let your light so shine before men that they may see your good works;" what does he subjoin? not, "and honour you your teacher;" but he shews his predominant idea by adding, "and [l] glorify your Father who is in heaven."

It was his [m] *custom*, says St. Luke, to go into the synagogue on the sabbath day. In those places of public worship, the people [n] wondered at his gracious words, and were struck with astonishment at his [o] wisdom.

In attending the synagogue worship, and the feast [p] of dedication, our Lord shewed his deference to human authority in religious matters; when it is wisely exercised in the modification of God's ordinances, or in new appointments consistent with the divine law, and of a manifest tendency to promote piety and virtue. For though [q] Moses required a diligent teaching of the law, yet he did not enjoin a public reading and explanation of it on the sabbath. Christians indeed have [r] apostolical authority for reading the scriptures in their religious assemblies: and our Lord's example enforces a compliance with other injunctions which are orderly and edifying in the church: such as instruction of christian congregations by the minister. And the other instance as fully justifies new institutions. For it was Judas's [s] dedication of the temple, after it had been [t] profaned by the command of Antiochus, which gave rise to an additional solemn assembly, besides the three which Moses commanded: like our present appointments of certain sacred seasons, besides the day on which we are taught to commemorate our Lord's resurrection. The principle which regulated the conduct of our divine master in this respect was inculcated by him, when he received John's baptism, in honour of that prophet and of a rite which he himself designed to institute, and also that he might set a decent example by a [u] solemn initiation into his ministry: "[w] Thus it becometh us to fulfil all righteousness;" to perform all religious duties, of a positive as well as of a moral nature. And yet our divine Instructor well knew the different value of these duties; and has led his followers to a just estimation of them by a repeated reference to God's declaration in Hosea, "[x] I will have mercy, and not sacrifice."

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[c] See Grotius, Wetstein, and Bishop Pearce. Τὸν χρυσοῦν κίονα, τὸν ἐν τοῖς τοῦ Διὸς, ἀνέθηκε. Jos. contr. Ap. i. 18.

[d] John v. 30. vii. 28.

[e] ib. vii. 16. viii. 28.

[f] ib. xiv. 10.

[g] ib. v. 19.

[h] ib. xiv. 31.

[i] ib. x. 18.

[k] ib. iv. 34.

[l] Matt. v. 16.

[m] Luke iv. 16.

[n] ib. 22.

[o] Matt. xiii. 54.

[p] John x. 22.

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[q] Deut. vi. 7. [r] Col. iv. 16. [s] 1 Macc. iv. 59. [t] ib. i. 46. iii. 51.

[u] Ablution was used under the law, when the Priests and Levites were set apart to their office. See Exod. xxix. 4. xl. 12. Lev. viii. 6. Numb. viii. 7. [w] Matt. iii. 15.

Here we must observe that the compass of our Lord's religious duties was much wider and more difficult than that of his disciples in after ages. "He [y] was made under the law," as St. Paul expresses it; and lived in conformity to all its burdensome rites, except only where the great ends of his mission interfered: for, that he might protract his ministry to its due period, he [z] intermitted his attendance on some of the Jewish festivals. And in the observance of the law his part was peculiarly arduous. For many human doctrines had been blended with it. These our Lord carefully separated, though with extreme danger to himself; teaching, and exemplifying by his conduct, that "it was [a] lawful to do good on the sabbath;" omitting and reproving [b] Pharisaical ablutions; condemning religious [c] vows inconsistent with natural duties solemnly enjoined by God himself; confuting idle distinctions [d] of oaths; and cautioning his disciples and the multitude against that external [e] parade of religion, and those ostentatious [f] alms givings, fastings and prayers, which distinguished the leading and most powerful sect of his times.

Our Lord's pious disposition further appeared in a most earnest zeal for his Father's honour. At the first passover which he celebrated during his ministry, he found in the third or outward court of the temple, called the court of the Gentiles, sellers of oxen, sheep and doves for sacrifices; and persons who for gain exchanged foreign coin into the half sheckle which by the [f] law was annually paid into the sacred treasury. "And [g] when he had made a scourge of cords" which had been used in [h] tying the cattle, or of rushes [i] found on the spot, "he cast all out of the temple, and the sheep and oxen, and poured out the changers' money, and overthrew the tables:" and commanded those who sold doves to remove the enclosures which contained them, saying to them with indignation, "Take these things hence; make not MY FATHER's house an house of merchandise."

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[x] Hos. vi. 6. Matt. ix. 13. xii. 7.
[y] Gal. iv. 4.
[z] John vii. 1, 6.
[a] Matt. xii. 12.
[b] Mark vii. 2, 8.
[c] ib. 10—13.
[d] Matt. xxiii. 16—19.
[e] ib. 5. vi. 1, 5, 16.
[f] Exod. xxx. 15.

And vindicating the temple from desecration "[k] was with our Blessed Saviour Alpha and Omega, the first and last of his care." The vile abuse being continued, the act of reformation was repeated; with greater strictness, as our Lord "[l] would not suffer any to carry a vessel through the temple;" with a more direct intimation of his regard to the Gentiles, as he said, "My [m] house shall be called the house of prayer [n] to all the Gentiles;" and with more indignant language, as he now added to his former reproof these severe words, "But ye [m] have made it a den of thieves."

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[f] Exod. xxx. 15. [g] John ii. 15, &c. [h] Lightfoot i. 551.

[i] Bishop Hurd's Sermons, i. 256. Frequenter pro quovis fune ponitur σχοῖνος, sicut et σχοίνιον. H. Stephens in voc. See Acts xxvii. 32.

[k] J. Mede ubi supr. [l] Mark xi. 16. [m] Matt. xxi. 13. and p. p.

[n] See J. Mede, Bishop Hurd, and the margin of the English translation.

If any ask why, on these occasions, the effect so much exceeded the natural means in the expulsion of such numbers: I answer, that it may be ascribed partly to the co-operation of God, partly to a consciousness that by such practices the temple was profaned, and partly to the authority which accompanied our Lord's words and actions. For even at the first passover his authority was greatly strengthened by the testimony of John the Baptist; by the miraculous attestations at his baptism; by his reputation among the Galileans, to whom he had "[o] manifested forth his glory;" and, I think, by [p] miracles previously wrought at that very festival.

If the causes of our Lord's conduct are inquired into, the following may be assigned. Knowing that he should be accused as a violator of the law and a blasphemer, he thus reproved the profane indifference, hypocrisy and avarice of the Jewish rulers; for it is highly probable that they who cavilled at his miracles on the sabbath, and wondered at his eating with unwashen hands, not only calmly beheld this abuse of the temple, but made it an occasion of gain: he publicly assumed the character of a prophet, and of the Son of God in an eminent sense; for the Jews perceived that this was a prophetic act, as appears by their question, "[q] What sign shewest thou unto us, since thou doest these things?" and by calling God his Father he gave a strong intimation of his Messiahship: he vindicated the court of the [r] Gentiles from profanation, and signified his further favour towards

[o] John ii. 11. [p] ib. 23. [q] ib. ii. 18. [r] J. Mede disc. xi. Bishop Hurd's Sermons.

them: and, which the history particularly points out, he asserted the sacredness of the temple; his zeal for God's house [s] consumed him, and was in his breast as a devouring fire bursting forth irresistibly.

We may likewise remark with what a warmth of zeal our Lord reproved and admonished the Scribes and Pharisees, when they blasphemed the Holy Spirit. He [t] compared them to corrupt trees bearing corrupt fruit; he called them evil men, bringing forth evil things out of the evil treasure of their heart; he declared that they should give account for their words in the day of judgment; he characterized them as an evil and adulterous generation, a race of subtle and pernicious vipers: and his sharp address to them, and stern denunciation of woes against them, which St. [u] Luke has recorded on occasion of his sitting at meat with a Pharisee, stand in immediate connection with this blasphemy as their proper cause. Thus did he fulfil the words of the Psalmist, "The [w] reproaches of them that reproached thee are fallen upon me:" he felt, reprehended and refuted them: nay, they affected him much more deeply and intimately than if he had been their object, and he declared that they had a more heinous and even an inexpiable guilt.

The piety of Jesus was also evidenced by expressions of the highest honour for God's word. He read and explained it in the [x] synagogue: he repeatedly [y] argued from it, and once with this remarkable assertion, [z] The scripture cannot be broken. He exhorted the Jews to [a] search the scriptures : he introduced Abraham as prophetically observing that those, who heard not [b] Moses and the prophets, would not be persuaded even if one rose from the dead : he interpreted throughout all the [c] scriptures the things concerning himself : he twice affirmed in the most emphatical terms that not one [d] jot or tittle of the law should pass away : he so disposed events that he was [e] crucified on the paschal feast, breathed out his soul at the hour of [f] evening sacrifice, rested in the grave on the Jewish sabbath, and rose from the dead on the day when the [g] sheaf of first fruits was waved ; he placed the [h] completion of the prophecies among the reasons for his submitting to death ; and during his pains on the cross he was intent on accomplishing one of them : for, " that the [i] scripture might be fulfilled, he said, I thirst."

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[s] Ps. lxix. 9. [t] Matt. xii. 33—39. [u] c. xi. 39—52. [w] Ps. lxix. 9.
[x] Luke iv. 16, 21. [y] Matt. xxi. 42. xxii. 29. [z] John x. 35.

There is not, I suppose, any conceivable way of testifying a pious frame of mind which may not be discerned in our Lord's conduct. He taught his disciples to pray, and made these the introductory petitions in the concise form which he prescribed ; that his Father's name might be sanctified, that his kingdom might come, and that his will might be done on earth as by the angels in heaven : it is recorded of him on no less than [k] six occasions that he gave thanks to God on partaking and distributing food: he constantly expressed a deep and awful[l] sense of God's perfections; he did [m] always those things which were pleasing to the Father, and [n] obeyed his will even to the death of the cross: and he gave the most exemplary proofs of that habitual and lively devotion which calls into act our inward love and veneration for the Deity.

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[a] John v. 39. [b] Luke xvi. 31. [c] ib. xxiv. 27. [d] Matt. v. 18. Luke xvi. 17. [e] John iii. 14. 1 Cor. v. 7. [f] Eph. v. 2. Exod. xxix. 39. Acts iii. 1. Matt. xxvii. 46, 50. [g] 1 Cor. xv. 20. Lev. xxiii. 11. [h] Matt. xxvi. 54. [i] John xix. 28. [k] Matt. xiv. 19. xv. 36. xxvi. 26, 7. Luke xxii. 17. xxiv. 30. Compare Matt. xiv. 19. with John vi. 11. and Matt. xxvi. 26. Mark xiv. 22. with Luke xxii. 19. and 1 Cor. xi. 24.

It is wonderful how fraught our Lord's conduct is with instruction in almost all its circumstances, when we view it with due attention. This remark will be illustrated, if we consider on what occasions it is recorded of him that he prayed. The evangelists mention this on solemn occurrences in his life. St. Luke informs us that when he was baptized he [o] prayed; that, before he chose his twelve apostles, he [p] went out into a mountain to pray; and that, immediately before his transfiguration, he took Peter, James and John apart into a high mountain [q] for the same holy exercise. We read also that "he [r] lifted up his eyes to heaven," and fervently addressed God in the presence of his apostles, on the night when Judas betrayed him. Three of the evangelists have recorded his [s] prayer during his agony in the garden of Gethsemane. He bent his knees, he prostrated himself in the eastern manner, he prayed with uncommon intenseness and perseverance, thrice repeating the substance of the same words. Again: while they were fixing him to the cross, he [t] prayed for his murderers: and he expired with a devout [u] commendation of his spirit to God.

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[l] See part i. c. i. sect. 1. [m] John viii. 29. [n] ib. xiv. 31. Phil. ii. 8. [o] c. iii. 21. [p] ib. vi. 12. [q] ib. ix. 28. [r] ib. xvii. 1, &c. [s] Matt. xxvi. 39. and p. p.

It may also be remarked that our Lord offered up his devotions after signal displays of his miraculous power. When he had wrought a great number of cures publicly for the first time, he rose in the morning while much of the night remained, "went into a desert place, and [w] prayed." When [x] he had healed great multitudes, and particularly a leper, who, though enjoined secrecy, so spread abroad the matter that very many came together to hear him, and to be cured of their infirmities, "he retired into desert places and prayed." When he had fed five thousand with five loaves and two fishes, he dismissed the multitudes, and [y] went up into a mountain apart [z] to pray.

[a] Our Lord's intercession for Peter, that his faith might not fail in the hour of trial, was at once an instance of his piety and benevolence.

The occasions of our Lord's prayers being often recorded, we are assisted in forming a judgment of their matter, as arising out of those occasions: such as supplications for God's blessing on important undertakings, and humble acknowledgments of the power which God had imparted.

But sometimes we have the advantage of knowing the substance, or the very words, of the prayers offered up by him. Having upbraided Chorasin,

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[t] Luke xxiii. 34. [u] ib. 46. [w] Mark i. 35. [x] Matt. iv. 24. Luke v. 12—16. [y] Matt. xiv. 23. [z] After John vi. 15. Beza's ms. adds κᾀκει προσηύχετο. [a] Luke xxii. 32.

Bethsaida and Capernaum for not repenting in consequence of his mighty works, and at another time the seventy having reported to him the mighty works done by them, "I [b] thank thee, said he, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, [events having been so disposed by thy providence that the proud scribe and disputer of this world are not among my disciples;] and hast revealed them unto babes, [unto such plain and uneducated but humble and well disposed men as my present followers.] Be it even so, Father; for so hath it seemed good in thy sight."

When Jesus came to the grave of Lazarus, knowing by a divine impulse that he had the power of restoring him to life, "he [c] lifted up his eyes, and said, Father, I thank thee that thou hast [now] heard me: and I knew that thou hearest me always: but because of the multitude which stand by I have [thus] spoken, that they may believe that thou hast sent me."

When certain Gentile proselytes to Judaism desired to see Jesus at his last passover, he corrected their false ideas by clear intimations of his death, and thus addressed God; "[d] Father, glorify thy name," by my sufferings, and by the supernatural circumstances which will attend them.

The solemnities of his last supper were closed by him with a devout and affecting prayer, uttered in the presence of his disciples.

I shall subjoin a paraphrase of it; which, like all paraphrases, will be found greatly to enervate the force of the original.

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[b] Matt. xi. 25. Luke x. 21. [c] John xi. 41, 2. [d] ib. xii. 28.

(1) [e] Father, the time of my departure is come; glorify thy Son by his death and by the wonders which will accompany and follow it, that thy Son may also glorify thee by turning many to righteousness: (2) according to the spiritual dominion which thou hast bestowed on him, that through him all the righteous subjects of his kingdom should inherit everlasting life. (3) And this is the way to everlasting life; the knowledge of thee, the only true God, and of him whom [f] thou hast sent to declare thy will. (4) I have spread abroad thy glory on earth by my doctrine and miracles, and by discharging thus far the office assigned me: (5) and now, O Father, do thou make me perfect through sufferings, and glorify me at thy right hand with the heavenly glory which I possessed with thee before the creation of the world. (6) I have manifested thy perfections and will to the disciples whom thou hast given me out of this evil world: they were thy creatures, and believers in thee, and thou hast given them to me as Messiah and King, and they have kept thy word which I have taught them. (7) Now at length have they [g] known and professed that thou hast delegated to me every part of the office which I execute: (8) for in truth what I have taught them is thy doctrine: and they have embraced it: and [h] have been fully convinced of my heavenly mission. (9) I pray for them; I [i] pray not

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[e] John xvii.

[f] I think that the words Ιησοῦν Χριστὸν are a gloss; though they are found, I believe, in every ms. and version.

[g] See c. xvi. 30.

[h] Observe here the parallelism so common in the Hebrew writers: And have known of a truth that I came forth from thee; And have believed that thou hast sent me.

[i] Jer. vii. 16. xi. 14. xiv. 11. Christ prayed, Luke xxiii. 34. that God would forgive his murderers: and here he prays for all future believers, *v.* 20. and that

for the world, for the [k] wicked Jews who reject thee and me, and who have too much hardened their hearts to be capable of believing and acting as they ought: but I pray for those disciples whom thou hast given me: and their relation to thee, as thy servants, is one ground of my supplication: for though thou hast given them to me, as subjects of my mediatorial kingdom, they are still thine: (10) and whatever is mine is thine, as the original giver; and whatever is thine is mine, by thy unbounded communications; and by these thy gifts I am glorified as Messiah. (11) And since I can be no longer in the world to instruct and support my disciples, and these will remain exposed to its trials, and I depart to thee; I beseech thee, holy Father, to keep in the profession and practice of thy religion those [l] whom thou hast given me, that they may be one in co-operation and affection, as we are one. (12) While I was with them in the world, I kept them in thy true religion: I preserved those whom thou gavest me, and none of them has fallen from duty so as to be [m] everlastingly destroyed, but Judas who deservedly inherits destruction, and whose conduct has fulfilled the scripture,

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the world might believe that God had sent him, *v.* 21. So that this passage does not argue a want of benevolence in our Lord; but is an evidence of his resignation, and knowledge of human nature.

[k] See John xvi. 20. [l] If we read ᾧ δέδωκάς μοι, the sense will be: Keep them in the profession of my Messiahship, that name, derived from thee, which thou hast given me. [m] There is much more elegance in the Greek οὐδεις ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλειας, than in the English version, None of them is *lost*, but the son of *perdition*.

"He[n] that eateth bread with me hath lifted up his heel against me." (13) But now I leave them and depart to thee; and I offer up this prayer in their presence, that I may give them abundant joy on account of my departure to thee, who wilt grant my petitions. (14) I have taught them thy doctrine; and the evil world hath hated them, because, like me, they are not of the world, nor conformed to it. (15) I pray not that thou wouldest remove them [o] out of the world; but that thou wouldest make them instruments of the greatest good to mankind, and heirs of salvation, by preserving them from the power of the evil one. (16) Grant that they may persevere in their present dispositions: for now they are not of this evil world, even as I am not of this evil world. (17) Sanctify their minds by thy true doctrine: for thy word, as delivered by me, is true doctrine. (18) They are commissioned by me, as I was by thee: 19) and for their benefit I offer myself a holy sacrifice, that they also may be holy by my doctrine thus enforced. (20) But I pray not for these only: I pray also for all believers in me through their doctrine: (21) that they may be all united in love and good works; as thou, Father, art united with me, and I with thee: that they, being thus in union with us, may be also in union among themselves, and may confirm men in the belief of my divine mission. (22) And I have given to them the glory of spiritual gifts, of that preternatural knowledge and power which thou hast communicated to me, that they may be united, as we are; (23) I dwelling in them, and thou in me: that, I say, they may be in perfect union; and that mankind may know that thou hast sent me, and hast shewn them the distinguished love which thou hast shewn me. (24) O Father, I desire of thee that these whom thou hast given me may be with me in heaven, to see my glory which thou hast bestowed on me; for thou lovedst me of old before the foundation of the world. (25) O righteous Father, the world hath not known thee; but I have known thee, and these also have known that thou hast sent me. (26) And I have made known unto them thy perfections and thy will, and shall further make them known by the effusion of the spirit; that thy love towards me may rest on them, and that I may be always with them.

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[n] John xiii. 18. [o] He guards against a misconception of ἐκ τοῦ κόσμου in the preceding verse. See Grot.

The prayer used by our Lord during his agony is recorded by three of the evangelists: [p] O my Father, all things that are fit and right are possible with thee: if it be agreeable to thy will and wisdom, remove from me this bitter and deadly cup: "nevertheless, not my will but thine be done. O my Father, if this cup may not pass from me, but that I drink it, thy will be done."

While the nails were piercing Jesus's hands and feet, he thus prayed for his crucifiers: [q] "Father, forgive them; for they know not what they do."

And on the cross he thus addressed God with a loud voice, immediately before he expired: "Father, into thy hands I [r] commend my spirit."

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[p] Matt. xxvi. 39, &c. and p. p.

[q] Luke xxiii. 34.

[r] ib. 46. Παραθήσομαι is the future for the present, in the Hebrew manner.

Our Lord's perseverance in prayer is observable. St. Luke records of him that, before he chose the twelve, he "went out into a mountain to pray, and continued all night in [t] prayer to God." And when he had sent away a great multitude whom he had fed with a few loaves and fishes, we likewise read that he retired to a mountain, and continued in prayer from the [u] evening to the fourth watch of the night. Thus did our Lord converse with his heavenly Father when he could no longer converse with men, when he had no infirmities to heal, no errors to correct, no vices to reprove; and make an entire dedication of himself to the service of God and of man, by gloriously running an unwearied course of piety and benevolence.

Chiefly occupying such large portions of time in prayer were acts of the holy and heavenly Founder of our religion in extraordinary and peculiar circumstances; and can very rarely be the duty of his disciples. In general, as the pious and admirable Bishop [w] Taylor justly observes, his piety was "without affrightment of precedent, or prodigious instances

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[s] Luke vi. 12. [t] It is shewn by J. Mede, Disc. xviii. that προσευχὴ is sometimes used for locus Judæorum ubi orant, as the Scholiast on Juv. iii. 296, explains it. But I think that the word has not this signification Acts xvi. 13. or elsewhere in the New Testament. I doubt whether a proseucha would have been erected on a mountain; because it could not conveniently be frequented in such a situation, and because high places were formerly infamous for idolatrous rites. Προσευχὴ Θεȣ̃ as easily signifies prayer to God, as πίϛις Ἰησȣ̃ Χριϛȣ̃ faith in Jesus Christ. Rom. iii. 22, 26. Gal. ii. 16. iii. 22. or πίϛις Θεȣ̃, faith in God, Mark xi. 22. [u] That is, from between our sixth and ninth hour of the night, to between the third and sixth hour of the morning. [w] Life of Christ, Introd. p. iii. iv.

of actions greater than the [x] imitation of men. The instances of it were actions of a very holy but of an ordinary life; and we may observe this difference in the story of Jesus from ecclesiastical writings of certain beatified persons, whose life is told rather to amaze us, and to create scruples, than to lead us in the evenness and security of a holy conscience."

I shall conclude this subject with observing that our Lord's life not only furnishes an eminent example of piety, but a great incitement to it. Signal instances of divine interpositions were vouchsafed to him during the time of prayer. At his baptism, as he [y] prayed the heavens were opened, the Spirit visibly descended on him, and a voice from heaven pronounced him the beloved Son of God, in whom he was well pleased. And on mount Tabor while he [z] prayed, his countenance was changed and shone as the sun, Moses and Elias appeared to him, and a voice from the excellent glory again bare him testimony. And when he prayed, "Father, [a] glorify thy name;" there came a voice from heaven, "I have both glorified it, and will glorify it again."

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[x] "We read of his retiring into the wilderness, and abiding there forty days. But this was once for all, by an extraordinary impulse of that spirit which had newly anointed him to his high office, and in order to the preparing of him for the due discharge of it; and therefore, as in this instance he is not proposed to us as our pattern, so, in all that part of his life in which he is so proposed, we meet with nothing like it; but, as his instructions and rules of life were plain and intelligible, so the instances of his piety and virtue were natural and imitable." Bradford's Boyle's Lectures, fol. i. 487.

[y] Luke iii. 21.

[z] ib. ix. 29.

[a] John xii. 28.

SECTION II.

OF OUR LORD'S BENEVOLENCE.

[a] TILLOTSON has justly observed that "our Lord was a pattern both of the contemplative and active life, shews us how to mix these to the greatest advantage, and by his own example teaches us that we cannot serve God better than by doing good to men." His benevolence, which is the second virtue in rank after piety, was wonderful and unexampled. Though he was [b] rich in the glories of his divine nature, yet for our sakes he became poor, and clothed himself with human infirmities, sin [c] only excepted. During his abode on earth, we have constantly occasion to admire his assiduous and laborious beneficence, his [d] gentle, benign and affectionate disposition and conduct. The severity of the baptist's [e] appearance, of his [e] manner of life and [f] address, was wisely intended to raise the attention of the Jews, and to remind them of their ancient prophets; particularly of [g] Elijah, the next in eminence to their great lawgiver Moses. And this rigour of character served as a shade to place our Lord's amiable qualities in a stronger light. There is a true simplicity and force in St. Peter's description of Jesus, that he "[h] went about doing good." He was always dispensing good, not only to the bodies of men, which is here particu-

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[a] Serm. on 1 Pet. ii. 21, p. 224. fol. [b] 2 Cor. viii. 9. [c] Heb. iv. 15. [d] He was ἐπιεικὴς, 2 Cor. x. 1. [e] Matt. iii. 4. [f] ib. *v.* 7. [g] 2 Kings i. 8. [h] Acts x. 38.

larly meant, but also to their souls. [i] And he is with equal justness and sublimity represented by the prophet Malachi as "the sun of righteousness, with healing in his wings." The evils of pain and disease, of ignorance and vice, fled before him, as the sun dispels darkness.

But let us illustrate this part of our Lord's character by facts recorded in the gospels.

St. Matthew repeatedly asserts of Jesus that he healed "all [k] manner of disease and all manner of [l] sickness among the people:" and the disorders which, in the [m] opinion of the Jews, were most afflictive and dreadful, seem to have been the special [n] objects of his miraculous power.

Those whom he raised from the dead were the only [o] son of a widow, the only [p] daughter of Jairus, and Lazarus the [q] friend of his immediate and constant followers. There are some secondary circumstances in his benevolent miracles which well deserve our notice. When a blind man was brought to him at Bethsaida, he did not delegate the humane office to one of his disciples, but [r] himself took him by the hand, and led him out of the city. When he healed a demoniac, an only son, he lifted him from the ground where he lay as dead, and [s] restored him to his father. And, with the same unspeakable benignity, he not only raised the widow of Nain's son, but himself [t] delivered him into her hands.

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[i] C. iv. 2. [k] c. ix. 35. [l] Μαλακία is used by ὁ· for words translated *sickness* and *pain*; from חלה ægrotare, and כאב dolere. [m] Luke x. 17. [n] Matt. x. 1. Acts. x. 38. See some miracles, excepted against as not having a beneficial tendency, explained c. iii. sect. 2. p. 281.

[o] Luke vii. 12. [p] viii. 42. [q] John xi. 11. [r] Mark viii. 23. [s] Luke ix. 42.

Such was his attention to those who most wanted instruction and reformation, that his enemies invidiously characterized him as the "[u] friend of publicans and sinners." His address to the Jews was truly affectionate : "Come [w] unto me, all ye that labour and are heavy laden [with the grievous yoke of the law,] and I will give you rest."

It is often recorded of him that he sat at meat with [x] Pharisees, though perhaps at the very time his conduct was watched by them with a jealous enmity : and, no doubt, he was at all times intent on softening and subduing the prejudices of that haughty and worldly sect.

He shewed great benignity to a [y] woman who had been a sinner, by not disdainfully spurning her from him like a proud Pharisee ; but by permitting her to anoint his feet, by commending her faith, and by reassuring her of forgiveness.

He performed three [z] miracles on Gentiles ; and often [a] foretold, both in direct terms and in parables, their admission into his church and [b] into his kingdom of glory.

The Samaritans were a people against whom the Jews entertained the strongest prejudices, and the sharpest religious enmity. But our Lord's mind was so far from being tinctured with hatred towards them, that he shewed them the greatest humanity. At the [c] well of Jacob he instructed a woman of Samaria, and unreservedly declared to her his Messiahship: he spake of the Samaritans as a part of his spiritual harvest; at their request he remained in their city two days; and during that interval gave them ample reason to conclude from his divine instructions that he was the [d] Saviour of the world.

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[t] Luke vii. 15.

[u] Matt. xi. 19.

[w] ib. xi. 28.

[x] Luke vii. 36. xi. 37. xiv. 1.

[y] ib. vii. 36—50.

[z] Matt. viii. 13. Mark vii. 29. Luke xvii 16.

[a] See c. iii, sect. 1, p. 175.

[b] Matt. viii. 11.

When he related the beautiful [e] parable of the wounded Jewish traveller, a Samaritan was represented as softening and binding up his wounds, and taking the most tender care of him; and was accordingly proposed as a perfect example of compassion and beneficence to his hearers, and to his disciples in all ages.

When the Samaritans [f] refused to receive him and his apostles because they were journeying to Jerusalem, and James and John, full of natural animosity towards them, asked permission to consume them by fire from heaven; our Lord reproved their intemperate zeal in these instructive words, "Ye know not what manner of spirit ye are of: for the Son of Man is not come to destroy men's lives, but to save them."

When the [g] Samaritan leper "glorified God with a loud voice" for his recovery, "and fell down on his face at Jesus's feet, giving him thanks," our Lord placed his gratitude in the fullest light: "Were there not ten cleansed? but where are the nine?

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[c] John iv.

[d] v. 42. ὁ Χριστὸς seems a gloss. It is omitted in some mss. and versions; and Mill approves of the omission.

[e] Luke x.

[f] c. ix.

[g] Luke xvii. 15—18.

There are not found that returned to give glory to God, save this stranger."

And though, when our Lord sent out the twelve, he forbad them to go into the way of [h] the Gentiles, or to enter into a city of the Samaritans, who were of Gentile origin; it being the privilege of the Jews that the gospel should be first preached to them; yet he shewed how superior he was to the malevolence of the times, and how attentive to remove it from others, when, immediately before his ascension, he thus addressed the apostles; "Ye [i] shall be witnesses unto me, both in Jerusalem and in all Judea and in SAMARIA, and to the ends of the earth."

And at another time, when he commanded that an offender, who despised public and private admonition, should be to his disciples as a [k] *heathen* and a *publican*, he meant to explain the manner in which a christian brother was to be avoided on such occasions, and adapted his language to Jewish customs and ideas.

After Jesus had wrought [l] miracles both in Jerusalem and in Galilee, and his [m] fame as a prophet had been spread abroad, he went to [n] Nazareth, his place of abode, from his second to about his thirtieth year. Here he raised the wonder of the Nazarenes at his gracious words, and declared himself a prophet; censuring at the same time their prejudices against him on account of his humble descent, and intimating, with much dignity, that they were as unworthy of him as their forefathers had been of the great prophets Elijah and Elishah. At this they were so enraged, that he was compelled to preserve his life by miracle.

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[h] Matt. x. 5. [i] Acts i. 8. [k] Matt. xviii. 17. [l] John ii. 11, 23. iv. 54. [m] Luke iv. 14. [n] ib. 16—30.

When he had still further excited attention, and exalted his character, by working numberless miracles in Galilee, by displaying his power to the Jewish rulers and to the whole people at another passover, by calling the twelve, by the wonderful wisdom and authority of his copious instructions on the mount, and even by raising the dead, probably after the interval of more than a year, he graciously vouchsafed to [o] revisit the place of his education. His countrymen were again astonished at his wisdom; and also expressed their admiration at his mighty works. But still they were offended at the obscurity of his birth. And, on account of their unbelief, he did not deem it wise and fit to do many miracles among them, "save that he laid his hands on a few sick, and healed them."

I consider both these visits as affectionate, and particularly the [p] second: they prove that our Lord could not be deterred by fear of contempt, by ingratitude or danger, from prosecuting his gracious design towards his countrymen.

There is a branch of benevolence which consists in relieving poverty from our worldly substance: and our Lord, well knowing the great importance of this virtue, has given it the weight of his example: He,

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[o] Matt. xiii. 54—58.

[p] Jesus, cum jam ante annum Nazarethæ per breve duntaxat tempus fuisset, quod eum populares e rupe præcipitem dare conati essent; sedatâ, spatio temporis, hominum irâ & comparatâ tot miraculis postea editis famâ, in patriam redire statuit, ut eos ad meliorem frugem iterum vocaret. Le Clerc, Hist. Eccl. 261.

I say, who wrought a [q] miracle to pay the tribute money, and [r] who had not where to lay his head, has recommended it by his own practice. This we learn, as we do many shining parts of our Lord's character, from an incidental circumstance. When he said to the traitor Judas, "What thou doest, do quickly;" some of his disciples understood him as commanding that he who kept the bag "should give something to the [s] poor:" whence we may infer that this was our Lord's custom. And perhaps we may observe, without refining, that it was Christ's manner to convey such injunctions secretly; his disciples putting this sense on indirect and doubtful words, as if he was wont to express himself covertly on like occasions.

There is often a mixture of benevolence and authority in our Lord's form of address. When a paralytic was let down through the roof of a house, where Jesus was instructing and healing many, he thus removed all fear of impropriety and intrusion, [t] Take courage, SON; thy sins are forgiven thee." He used the same appellation to his disciples, "[u] SONS, how hard is it for those who trust in riches to enter into the kingdom of God!" when the woman who had an issue of blood, incurable by natural means, came behind Jesus in the press, touched his garment, and immediately perceived that she was healed; Jesus "looked round about to see her who had done this thing." And when the woman, fearing and trembling through uncertainty what construction might be put on her conduct, told him the whole truth, he thus graciously dispelled her fears, "[w] Take courage, DAUGHTER; thy faith has restored thee to health: go in peace, and be healed of thy [x] disease." And probably on many occasions, though two only are recorded, our Lord used a language which St. John in his venerable old age seems to have imitated, calling on his disciples by the endearing name of [y] CHILDREN.

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[q] Matt. xvii. 27. [r] viii. 20. [s] John xiii. 29. [t] Matt. ix. 2.
[u] Mark x. 24.

How open our Lord was to the kind affections appears from his sensations towards the young man who had kept the commandments from his youth: "[z] Jesus beheld him and loved him."

Observe how he acted when "[a] some brought to him little children, that he might lay his hands on them and pray." "The disciples rebuked those who brought them," as if such objects were unworthy of his attention. "But when Jesus saw it, he had indignation, called them to him," exhorted men to imitate their amiable qualities, "took them up in his arms, put his hands upon them, and blessed them." Every heart must be warmed by the plain recital of such a conduct, and every tongue must praise it.

His precepts of benevolence afford a striking picture of his benevolent mind. "[b] Thou shalt love thy neighbour as thyself," is the commandment to which he assigned the second rank. Nay, he enjoined the [c] love of our enemies; and declared that the love of those who love us is thankless and unrewardable. We are to make mutual love our distinguishing [d] mark as Christians; and his [d] new commandment is, that we love one another according to that eminent degree of love with which he loved us.

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[w] Matt. ix. 22. and p. p. [x] Gr. scourge. [y] John xiii. 33. xxi. 5. 1 John ii. 1, 12, 18, 28, &c. Grotius's note on John xiii. 33. is Christus in morte sua illud reperiebat tristissimum, quod gravissimo mœrore suos esset affectura: itaque omnia illis solatia adhibet, etiam verborum blandimenta. [z] Mark x. 21. [a] Matt. xix. 13—15. and p. p. [b] Matt. xxii. 39. [c] ib. v. 44, 46.

Thus did he strive to prevent the train of evils accidentally occasioned by religion; which inflames men's passions in proportion to its importance. And he directly condemned persecution in those memorable words, "Ye [e] know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them: and again in the [f] parable where, under the character of an husbandman who sowed good seed in his field, he forbad gathering together the tares, or destroying the sons of the evil one who gave offence by pernicious doctrines or by unrighteous lives, lest at the same time the wheat should be rooted up with them: lest good men, whose interests were interwoven with them, should partake of their sufferings; lest the principle supposed to justify the extermination of such, should sometimes involve the good; and lest the interest of the gospel itself should be impaired, when its professors, like wild beasts, worried and devoured each other. In the time of harvest, at the last day, our Lord will say to his reapers, the angels, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my garner." And if men extirpate each other for speculative errors in religion, or for such iniquitous practices as do not endanger society, they boldly invade his province who alone can infallibly discern truth from falsehood, and know the various aggravations or alleviations of wrong conduct. The compulsion which should be used by Christ's followers is reason and argument; as he himself [g] *compelled* the Gentiles to receive his gospel by enduing the preachers of it with wisdom and power from on high: he laid them under a *moral necessity* of believing, by furnishing the fullest means of conviction.

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[d] John xiii. 34, 5. [e] Luke ix. 55, 56. [f] Matt. xiii. 24—30, 36—43.

The manner in which our Lord prepared the apostles for his departure, and the consolation which he administered to them, were in the highest degree affectionate. He often foretold his death, and called their attention to it in the strongest terms: "[h] Let these words sink down into your ears: for the Son of Man is about to be delivered into the hands of men, and they shall kill him; and after he is killed, he shall rise again the third day." And, on the evening before his death, he calmed their minds with the utmost delicacy of address, and with the greatest enlargement of affection towards them: "Let[i] not your heart be troubled: believe in God; believe also in me. In my Father's house are many mansions:

[g] See Luke xiv. 23. compared with Matt. xxii. 9. That ἀναγκάζω, ἀνάγκη, and παραβιάζομαι are used for cogent persuasion and argument, see Matt. xiv 22. Mark vi. 45. Luke xiv. 18. xxiv. 29. Acts xvi. 15. 2 Cor. xii. 11. Gal. ii. 3, 14. vi. 12. Jude 3. and instances from other writers in Wolfius, Elsner, Krebsius, Wetstein, and Bishop Pearce, in loc.

[h] Luke ix. 44. and p. p.

[i] John xiv. 1, 2.

I go to prepare a place for you." "I will [k] pray the Father, and he shall give you another Advocate, that he may abide with you always." "Peace [l] I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "[m] Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me."

Such was the sensibility of his disposition, and his benevolent horror at Judas's ingratitude and guilt, that he could not mention his traitorous design at the paschal supper without great emotion: "he [n] was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me."

His ignominious and painful death was the greatest act of benevolence to the whole world. "[o] Greater love than this hath no man, that a man lay down his life for his friends." "But [p] God commended his love towards us in that, while we were yet sinners and enemies, Christ died for us."

After our Lord's resurrection, his benevolence shone with the same degree of mild lustre. We have remarkable proofs of it in his conduct to St. Peter. One of the angels who appeared to the women at his sepulchre thus addressed them: and, no doubt, in conformity to our Lord's command: "[q] Depart, say to his disciples and to PETER, He goeth before you into Galilee." And two of the sacred [r] writers have recorded his separate appearance to this apostle on the day of his resurrection. He appeared not apart to St. John, his beloved disciple; but to him who had thrice denied him, who had bitterly bewailed his crime, and whose mind stood in need of [s] healing: and with the same kind attention our Lord afterwards afforded Peter an occasion of expiating, as it were, his three denials of him by [t] thrice declaring his love.

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[k] John xiv. 16. [l] ib. v. 27. [m] xvii. 24. [n] John xiii. 21.
[o] ib. xv. 13. [p] Rom. v. 8, 10. [q] Mark xvi. 7. [r] Luke xxiv. 34, 1Cor. xv. 5. This circumstance, so honourable to St. Peter, is mentioned only by St. Paul, and by St. Luke whose gospel is said to have been

With an admirable consistency, our gracious Saviour ended as he began. [u] He was taken up to heaven in the very act of lifting up his hands on his disciples and blessing them.

Nor must we stop here. He is now our [w] intercessor at God's right hand, and will hereafter be the [x] dispenser of eternal life to the righteous: and he has taught us to [y] anticipate his conduct on that day; when he will allot so high a rank to the virtue of benevolence as to place actions arising from it among our leading and essential duties, and will shew so intimate a concern and affection for his disciples as to regard acts of humanity done to the meanest of them as done to himself.

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written under the direction of St. Paul. We have therefore another proof, besides 2 Pet. iii. 15. that no jealousy subsisted between these two great apostles after their variance. Gal. ii. 11.

[s] The remark is Chrysostom's. See his comment on 1 Cor. xv. 8. Beausobre refers to it, and in explaining it, beautifully adds; Jesus shewed Peter that, though *he* had forgotten his Lord in the time of his humiliation, his Lord did not forget *him* after his exaltation. Remarques Historiques, &c. 1 Cor. xv. 5.

[t] John xxi.

[u] Luke xxiv. 51.

[w] Rom. viii. 34. Heb. vii. 25.

[x] Rom. vi. 23. John xvii. 2.

[y] Matt. xxv.

SECTION III.

OF OUR LORD'S COMPASSION.

IN those dispositions which are eminently benevolent we may justly expect to find the most lively sensibility and compassion: for compassion is a benevolent sensation towards the miserable; it is that humane uneasiness which is excited by the evils of human life, in proportion to their degree and to the merit of the sufferer. Our Lord has expressly enjoined this [a] virtue, "Be [b] ye merciful, as your Father also is merciful:" and he has annexed to it a special blessedness: "[c] Blessed are the merciful; for they shall obtain mercy."

He has recommended it to our practice in the parable of the good [d] Samaritan; and he has [e] enforced it by the example of God himself, both under the similitude of a king who took account with his servants, and under that of a Father receiving into favour a wasteful and unworthy son.

The three parables referred to are remarkably affecting. Nothing can more forcibly inculcate commiseration than the example of the Samaritan, who, though estranged from the Jews by every circumstance most apt to inflame the human mind with hatred, yet shewed mercy to the wounded Jewish traveller, the sight of whose distress moved not a Priest and a Levite, who were of his own nation, and employed in the sacred offices of his own religion. Nothing can be more strongly contrasted and condemned than the merciless behaviour of him who was inexorable to his fellow servant, took him by the throat, and rigidly exacted a debt of an hundred pence, when his lord had forgiven him ten thousand talents. "His lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." Nothing can represent in a more lively manner the compassion of God to the Gentile world in particular, and to repenting sinners in general, than the image of a father, who, when he saw yet a great way off his son returning to him after he had wasted his substance with riotous living, had compassion, and ran, and fell on his neck, and kissed him, and rejoiced as though he had received him again from the dead.

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[a] Aristotle calls it an affection of a good disposition, ἤθους χρηστοῦ. Rhet. ii. xi. 1. ed. Cantab. And Tully thus addresses Julius Cesar: Nulla de *virtutibus* tuis plurimis nec admirabilior nec gratior misericordiâ est. Pro Ligario. § 11. [b] Luke vi. 36. [c] Matt. v. 7.
[d] Luke x. 33, 37. [e] Matt. xviii. 27, 33. Luke xv. 20.

The images with which these parables abound shew an overflowing tenderness and humanity: and our Divine Instructor seems to have peculiarly delighted, and excelled, if I may so speak, in delivering lessons of this kind.

In his own life he has given us a bright example of this virtue. He deeply compassionated the spiritual and temporal wants of mankind. "When [f] he saw the multitudes, he was moved with compassion on them, because they were [g] wearied [with following him for the benefit of his miracles and instructions,] and scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." On another occasion also, when he saw much people he had [h] compassion on them, and "began to teach them many things." He miraculously fed them in the desert from the same [i] principle; and prompted by this amiable virtue [k] healed a leper, restored [l] the sight of two blind men near Jericho, and when [m] a dead man was carried out of Nain, the only son of his mother and she a widow, generously overcome by her distress, he said to her, Weep not, and raised her son to life.

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[f] Matt. ix. 36, 7, 8.

[g] The true reading is ἐσκυλμένοι, of which ἐκλελυμένοι seems a marginal explanation crept into the text.

So justly may our Lord be [n] described in the language of the prophet Isaiah, as binding up the broken hearted, as feeding his flock like a shepherd, as gathering up the lambs in his arm, as carrying them in his bosom, and gently leading those that were with young.

It must be further observed that our compassionate Lord was no stranger to the most sensible emotions of the human heart, and to the strongest outward expression of them. It is thrice recorded of him that he wept. Once indeed his own sufferings were the cause, "[o] when he offered up prayers and supplications, with a strong cry and tears, unto him that was able to save him from death, and was heard" from the filial reverence with which he prayed, an [p] angel being sent from heaven to comfort him.

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[h] Mark vi. 34. [i] ib. viii. 2. [k] c. i. 41. [l] Matt. xx. 34. [m] Luke vii. 13. [n] c. lxi. 1. xl. 11. [o] Heb. v. 7.

Another occasion of his tears was his prophetic foresight of the destruction which impended over Jerusalem, and of the complicated and unexampled calamities which would attend it. "When he approached, he beheld the city and wept over it, saying: If [q] even thou [who hast killed so many prophets] hadst known, at least [after so many calls to repentance] in this thy day [of merciful and final trial,] the things which belong unto thy peace. But now they are hidden from thine eyes."

It is also recorded of Jesus that he [r] wept, in St. John's simple and beautiful account of his raising Lazarus from the dead. Some think it was not unworthy of our Lord to weep from a sympathy observable in the best minds, because he "[s] saw Mary weeping and the Jews also weeping who came with her." Generous dispositions are overcome by the distress of others; and particularly by the anguish of friends. Others suppose that reflections on the malignant effects of sin, which introduced misery and death, might draw from him this expression of his grief for the calamities of human life. It has likewise been suggested that Christ might lament the inefficacy of his heavenly lessons in comforting his disciples under the temporary loss of those who were most dear to them. But the principal cause of his tears seems to have been, his experience of unbelief in the Jews and in his disciples. On other [t] occasions he was grieved at hardness of heart; he sighed deeply in spirit when the Pharisees sought of him a sign from heaven, tempting him; and he expressed himself pathetically at want of rational faith in that power which he so wonderfully [u] displayed: "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" alluding to the original want of faith which he immediately perceived in the father of the demoniac, and which the man soon expressed when he said, "But if thou canst do any thing, help us:" and also referring to the want of confidence in God's assistance betrayed by his disciples, who, not having attained that entire belief in God which was the result of prayer and fasting, were unable to cast out the demon. Thus in the passage before us, Jesus seems to have groaned in spirit, to have been troubled, and to have wept, chiefly because his former power, repeatedly evidenced in raising the dead, had so little effect on the Jews, on the sisters of Lazarus, and on his apostles. This is intimated to us by the evangelist. Some of the Jews said, "Could not he, who opened the eyes of the blind, have caused that this man also should not have died? On which St. John observes, "Jesus [w] *therefore*, again groaning in himself, cometh to the grave."

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[p] Luke xxii. 43. [q] ib. xix. 41, 2. Kypke and others say, that εἰ should here be translated utinam: and Archbishop Secker says that we should rather render the passage, O that thou hadst known. Nine Sermons: 1758. p. 199. But I find that εἰ γὰρ is used for εἶθε, and not εἰ alone. I therefore prefer the aposiopesis, as a natural expression of grief. Est interrupta locutio dolore turbati. Servius Æn. ix. 427. Nimius affectus defectus orationis amat. Donatus. Ter. Eun. v. ix. 20. So in Homer's hymn to Apollo, after

Ἀλλ' ει μοι τλαίης γε, Θεὰ, μέγαν ὅρκον ὀμόσσαι, κ. λ.

Ernestus says that we should supply, tum ego utique te libenter acceperim. l. 79, &c. [r] John xi. 35. [s] v. 33.

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[t] Mark iii. 5. viii. 12.

[u] ib. ix. 19, &c. and p. p

SECTION IV.

OF OUR LORD'S JUSTICE.

WHEN St. Peter calls our Lord the [a] Just One, and when that title is [b] elsewhere attributed to him, it is meant that he was universally [c] righteous and good. It is no where said of him that he was just in the usual sense of the word justice, as it consists in [d] rendering to all men their due. Indeed justice, as defined by moral writers, is a virtue in our intercourse with others which is the lowest part of a great character. Our Lord was more than just;

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[w] John xi. 37, 8. See also v. 16. v. 32.

[a] Acts iii. 14.

[b] Matt. xxvii. 19, 24. Luke xxiii. 47. Acts xxii. 14. James v. 6. 1 Pet. iii. 18. 1 John ii. 1.

[c] See Matt. iii. 15. i. 19. ix. 13. xxv. 46. Luke xxiii. 50. and Rom v. 7. where the latter part of the verse is a correction of the former: "Yet I will allow that for a good or righteous man [the words δίκαιος and ἀγαθὸς being equivalent] some will even dare to die." See also Eurip. Iph. in Aul. l. 1033.

Εἰ δ' εἰσὶ Θεοὶ, δίκαιος ὢν ἀνὴρ συ γε,
Εσθλῶν κυρήσεις.

If there be Gods, you, as an upright man,
Will gain a happy lot.

[d] Rom. xiii. 7.

he rendered to men more than their due, and overflowed to them in an unbounded degree of love.

Nor has he delivered direct and special precepts on this subject: though he commended [e] just servants and stewards; though [f] judgment, which may well import a public and private dispensing of justice, is ranked by him with that primary duty the love of God; and the same [g] virtue and fidelity in our words and actions, are elsewhere mentioned by him among the weightier matters of the law: and though he condemned the opposite vice, when he described an [h] unjust judge who feared not God nor regarded man, when he taught that moral pollution was contracted by [i] theft and deceit, and when he denounced a wo on the Scribes and Pharisees for cleansing the outside of the cup and dish when within they were full from rapine and [k] injustice.

In the parable [l] of the steward who was accused to the rich man his master as wasting his substance, our Lord selected a single circumstance from his conduct, which he proposed to the imitation of his disciples in prosecuting their great end, the attainment of an eternal reward. In the course of the narration the steward is expressly called [m] unjust; and his injustice was branded by his dismission. What his master praised was his wisdom and foresight, his subtle and ingenious management, in securing to himself friends. He punished his dishonesty, but acknowledged his art and cunning. What our Lord himself observed on this parable was, that in general worldly men were wiser in conducting their temporal affairs than good men with respect to their spiritual concerns: in which remark he has ranked the unjust steward among those whose views began and ended with this life; and has opposed his character to that of men whose actions will bear the [n] light, and who will inherit the glorious reward of the saints in [o] light. And his [p] exhortation to his disciples was, that they would make a prudent use of riches, which generally administered to unrighteousness, and deserved not the name of a true and solid acquisition; and would be faithful stewards of them, so as finally to gain the friendship of God by rightly dispensing them. Thus, on another [q] occasion, our Lord did not require of his followers that they should imitate the impious, unjust and shameless judge described by him, or that they should be overcome by mere importunity; but the moral of his parable was, that men should pray always and not faint; particularly in those times of persecution. And it is very observable that the application of these parables is made for us; and that our Lord is unusually large in explaining the uses of the former, and thus guarding it from misconstruction.

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[e] Matt. xxiv. 45. xxv. 21. Luke xii. 42. xix. 17.

[f] Luke xi. 42.

[g] Matt. xxiii 23.

[h] Luke xviii. 2, 6. See also c. xii. 46. xvi. 10.

[i] Mark vii. 22. See also John x. 1, 10. Matt. xix. 18.

[k] Matt. xxiii. 25. The true reading is ἀδικίας, not ἀκρασίας.

[l] Luke xvi.

[m] *v.* 8. 1 Thess. v. 5.

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[n] Luke xvi. 8. 1 Thess. v. 5. [o] Col. i. 12. [p] There is an opposition between the beginning of *v.* 9. and that of *v.* 8. in Luke xvi.
[q] Luke xviii. 1—8.

SECTION V.

OF OUR LORD'S TEMPERANCE.

IT is observable of Christ that he did not aim at striking the people by an austerity of appearance and conduct. He came "[a] eating and drinking;" in contradistinction to the solitariness and abstinence of his harbinger, John the Baptist: a conduct on which the Jews put a perverse interpretation, and were neither pleased with the rigour of the Baptist, nor with our Lord's familiar and conversible manner; though the wisdom of such a deportment, in him who "[b] came to seek and to save that which was lost," carried its own [c] justification with it to the well disposed and considerate. The calumny advanced by the inconsistent Jews of our Lord's time was a general one, confuted by facts: it was as groundless as their assertion, that he was a friend to publicans and sinners; when he conversed with them, only to reclaim them. It was truly remarked by [d] Origen that, amidst numberless accusations and falsehoods, none could object to him the least act of casual self indulgence. He appeared in a state of poverty, and endured the inconveniences incident to it: some of his followers [e] ministered to him of their substance; and he had not [f] where to lay his head.

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[a] Matt. xi. 19. Compare Luke v. 33. with Matt. ix. 14. Mark ii. 18.

[b] Luke xix. 10.

[c] Matt. xi. 19.

[d] Contra Cels. l. 3. § 36. Οὖ μηδὲ οἱ μύρια κατηγορήσαντες, καὶ ψευδῆ ὅσα περὶ αὐτου λέγοντες, δεδύνηνται κατειπειν, ὡς κἂν τὸ τυχὸν ἀκολασίας κἂν ἐπ' ὀλίγον γευσαμένου.

[e] Luke viii. 3.

[f] Matt. viii. 20.

We read that Jesus was present at a [g] marriage feast very early in his ministry; and on this occasion some objectors to his conduct have alleged that he contributed to intemperance by the first miracle which he wrought.

But it is probable that the guests at this feast were many: a supposition which seems agreeable to the [h] custom of the Jews; to the appointment of a governor, as Bishop Pearce has well observed; and to the circumstance that "both Jesus was called, and his disciples, to the marriage feast:" for what was the [i] number of his converts at that time cannot be determined.

Neither can it be ascertained during how many days the marriage feast continued. We read of some which lasted [k] seven days: and thus, if Jesus was present on the [l] third day of the feast, it might have been protracted, and much frequented, for four days onwards.

Nor is it easy to fix what was the quantity of wine produced. Our translation may give too definite an idea to a word signifying any capacious [m] vessel in general; or if a determinate measure is meant, which I think most agreeable to the evangelist's mode of expression, it may be the Syrian [n] *metretes*, and not the Attic or Roman.

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[g] John ii. 1—11.

[h] Matt. xxii. 1—14. Luke xiv. 8—10. Judges xiv. 10.

[i] Some have inferred from John i. 37—51. that they were only four: but during the journey into Galilee, and in that country, it is natural to think that they were increased.

[k] Judges xiv. 12. Tobit xi. 19. Gen. xxix. 27. Schoettgen i. 338. Selden's Works, fol. ii. 629: where Rabbi Eliezer says, Quemadmodum rex utitur splendidis vestimentis, ita et sponsus etiam per septem convivii nuptialis dies.

[l] See Bishop Pearce John ii. 1. But the best interpretation of this passage is, "on the third day" after Jesus's arrival in Galilee: which may have been the first day of the feast.

[m] See H. Stephens voc. *μετρητής*. The word is used largely by ὸ, for the Hebrew *bath*, which contained more than seven

It has also been very properly suggested that great part of the wine provided might have been considered as a [o] benevolent nuptial present, acceptable to persons who were probably in an humble station, and to be partly reserved for other occasions; and that "the quantity furnished, supposing it as great as any objector has stated, was both an act of exuberant goodness, and gave such magnificence to the miracle as removed it beyond all possibility of fraud." Abundance administers to the debasing and brutal act of intemperance only among the vicious: and the religious awe impressed by the miracle naturally tended to prevent it.

It must likewise be observed that a lighter wine might be in ordinary use among the Jews: and we [p] know that the wines, now made from the grapes of [q] Lebanon and Hermon, are not of an intoxicating quality when taken freely.

Nor do the words, used by the Governor of the feast, import that the guests had been guilty of excess at that particular time. According to the usual custom, "every man at first setteth on good wine,

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gallons, and for the *seah* which was one third of the *bath*. 2 Chron. iv. 15. 1 Kings xviii. 32.

[n] This, according to Bishop Cumberland, contained seven pints and one eighth.

[o] See Bishop Pearce's comment: ii. 347. Doddridge and Macknight in loc.

[p] Sir Edward Barry on Wines, 4to. 144.

[q] See Hos. xiv. 7.

and, when men have drunk fully, then that which is worse: thou hast kept the good wine until now;" until the present day, and the feast itself, are far advanced: in which circumstance alone, I mean the lateness of time when the good wine was given, the parallel may hold, and not further: though indeed the expression, ὅταν μεθυσθῶσι, does not necessarily imply intoxication, but may be understood of that [r] abundance which temperate men on some occasions innocently partake of.

It should be remarked of our Lord's attendance and conduct at this marriage, that they were a testimony from the Great Founder of our religion in favour of that state as a pure and honourable one. And though he himself led a life of celibacy, he mentioned marriage as [s] a divine institution, subjected [t] it to wise regulations, and expected, even at that peculiar time, that only a select [u] few would detach themselves from domestic ties, "on account of the kingdom [w] of heaven," then to be extended by their means. Nor did he subject these to any insnaring restraint, but made their own prudence the rule of their conduct.

Thus did our Lord display a prophetic foresight and a divine wisdom. For ecclesiastical history informs us that, from the infancy of the gospel, heretics of various denominations arose, who asserted the unlawfulness of marriage. Such were the [x] Marcionites, the Gnostics, the Manichees, the Apostolics, and Origenians. The early heretic [y] Saturninus said that marriage was of Satan : [z] Theodoret has recorded that Cerdon, as well as Marcion, enjoined the law of virginity, [a] and we learn from Epiphanius that marriage was also rejected by the heresiarch Lucian or Lucius, from the horrid principle of hatred to the Creator and his works. We likewise know that the church of Rome forbids marriage to one order at this day ; notwithstanding the apostle's very remarkable manner of expressing himself, that it is "[b] honourable IN ALL MEN ;" and notwithstanding an overseer of Christ's flock is described as "the [c] husband of one wife, and one that ruled well his own house, having his children in subjection with all [d] gravity."

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[r] See in the Greek version Gen. xliii. 33, or 34. Cantic. v. 1. Haggai i. 6. Ecclus. i. 16. Psal. xxiii. 5. *Heb.* xxii. 5. ò. ed. Breit. xxxvi. 8. *Heb.* xxxv. 9. ed. Breit. Jer. xxxi. 14, 25. *Heb.* xxxviii. ed. Breit. Herod. 1. § 133. ed. Wess. Hippocrates de victus ratione l. iii. p. 375. Genev. 1657. See these two latter passages, and some others referred to and discussed in Merrick's Annotations on St. John. See also Bishop Pearce on 1 Cor. xi. 21.

[s] Matt. xix. 4, 5, 6.

[t] ib. v. 32.

[u] ib. xix. 11, 12.

[w] See Mark x. 29.

We may likewise discern a wisdom in the specific miracle performed at Cana. For the use of wine was forbidden by the [e] Marcionites and Manichees among the Christians ; and afterwards by the [f] successful Arabian impostor.

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[x] See Jones's Canon. i. 183, 258, 9. Lardner on Heretics, 238.

[y] Lardner on Heretics, p. 70.

[z] ib. 196.

[a] ib. 283. These three lived about A. D. 140.

[b] Heb. xiii. 4.

[c] i. e. not guilty of polygamy or of causeless divorce. 1 Tim. iii. 2, 4.

[d] Σεμνότης here denotes the mean between rigour and familiarity. See Aristot. magna moralia, i. § xxix. And I think that the word is used in this sense Phil. iv. 8. The σεμνὸς is equally remote from pride and flattery ; he maintains not intimacy with all, but with the worthy ; and has in his manners a soft and becoming gravity. Arist. Rhet. ii. 19, 1

[e] Jones's Canon. i. 183.

[f] Sale's Koran, 25, 94.

On this occasion too, and on many others, our Lord shewed that his religion was not a morose and unsociable one; and he discountenanced by his example that course of rigid abstinence and mortification by which some, who would be thought his most perfect disciples, have disgraced the gospel. When "[g] one of the Pharisees desired him that he would eat with him, he went into the Pharisee's house, and sat down to meat" with other guests. He shewed a like condescension to [h] another of that sect, immediately after some of them had ascribed his miracles to Satan. When Matthew, who from a publican was called to be an apostle, made a great [i] feast, Jesus and his disciples partook of it in company with many publicans and sinners. He [k] ate bread on the sabbath day with a ruler of the Pharisees; thus teaching that even the strictness of the Jewish sabbath did not exclude this kind of social intercourse, much less the day on which his followers were to commemorate his own resurrection. We also read that he was guest to [l] Zaccheus, a chief of the publicans, and therefore of a profession most hateful to the Jews: but he disregarded the invidiousness of the action on account of the man's personal virtues; and exhibited the character of a perfect teacher, despising that of a popular one. Again: we find him partaking of a [m] supper at Bethany, in the house of Simon whom he had probably healed of a leprosy. This was on the third day before his crucifixion; so sedate and composed was his mind; and this supper was attended with a more splendid and more magnificent circumstance than the feasts of kings ever presented: Lazarus, whom our Lord raised from the dead after he had seen corruption, "was one of those who sat at meat," and thus graced the triumph of this Conqueror of sin and death.

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[g] Luke vii. 36, 49.
[h] ib. xi. 37.
[i] ib. v. 29. and p. p.
[k] ib. xiv. 1.
[l] ib. xix. 5.
[m] Matt. xxvi. 6. and p. p.

The temptation of Jesus was preceded by a fast of forty days, resembling in its duration and miraculous nature the fasts of [n] Moses and Elias. As he entered on his ministry immediately afterwards, he thus taught us a general lesson, that we should fast on solemn occasions: a duty practised by the prophets [o] and teachers who separated Paul and Barnabas to the work of the ministry; and by Paul [p] and Barnabas themselves, when they ordained elders in the churches of Asia, and commended their converts to the Lord in whom they believed. We have not even an intimation in the gospels that our Lord fasted at other times. In one [q] place indeed he regulated fasting as an acknowledged duty, and carefully removed from it all ostentation: and in another, he observed to his apostles that great acts of faith were not to be exerted in performing the most signal miracles but by that higher degree of goodness to the attainment of which prayer and [r] fasting contributed. But it is plain that he seemed remarkable [s] to the disciples of John and of the Pharisees for not exercising his disciples in acts of abstinence. When questioned about this, he assigned two reasons: that he would not anticipate the days of fasting which his afflicted and persecuted disciples would observe after his departure from them; and that he would not discourage new converts by requiring of them those severer duties which belonged to persons of full growth in religion, and capable of going on to perfection. This latter argument was not directly stated by him but delicately insinuated by the following similitudes. The conduct which is expected from me would be like adding a piece of new and unwrought cloth to an old garment: or like putting new wine into old bottles of leather, which would burst them by its fermentation: or like setting new wine before one who had immediately partaken of old wine. And as our Lord was so cautious not to give his religion a disgusting appearance, its true friends should follow his example; not expecting in any man a deadness to human society and human enjoyments; not exacting austerities which God has not commanded; not laying a great stress on indifferent or frivolous observances, which serve only to burden and disquiet men; not prescribing a particular kind of food, on certain days and at certain seasons, to all Christians in all places; but for the most part, leaving to general rules, and to private discretion, the total and partial, the stated and occasional, abstinence from lawful gratifications of our natural appetites. Our Lord's strongest precept is, "If[t] any man be willing to come after me, let him deny himself, and take up his cross daily and follow me:" Whoever desires to be my follower at this particular time, must undergo a peculiar degree of self denial, and must expose his life daily. The true self denial of Christians in these ages is abstinence from vice; though all must allow that prudential acts of self denial, in matters of an indifferent nature, are incumbent on them, by way of moral discipline, and of subserviency to the habit of self government.

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[n] Exod. xxxiv. 28. 1 Kings xix. 8. [o] Acts xiii. 3. [p] ib. xiv. 23. [q] Matt. vi. 16—18. [r] ib. xvii. 20, 21. [s] Mark ii. 18, &c.

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[t] Luke ix. 23.

Our Lord has abolished the Mosaic distinction of meats by the following solemn decision: "[u] Hear and understand: Not that which entereth into the mouth defileth a man:" meaning that the *kind* of food did not defile him, though the excessive *degree* might. The defilement which *his* disciples should avoid is that of the mind and conscience, by evil thoughts, words and actions.

I do not find that the virtue of temperance is any where expressly inculcated by our Lord; though I need not say that it is repeatedly enjoined in the writings of his [w] apostles. Purity of heart, and a strict command of the eye, that it wander not to illicit objects, are [x] taught and enforced by him; and impurity is [y] censured and forbidden. However, there are not wanting passages in our Lord's short instructions where excess is strongly condemned. "[z] Take heed lest at any time your hearts be overcharged with surfeiting and drunkenness." And sudden and final destruction is [a] twice denounced against the evil servant who shall say in his heart, My Lord delayeth his coming: and shall eat and drink and be drunken.

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[u] Matt. xv. 11. [w] Gal. v. 23. 2 Pet. i. 6. [x] Matt. v. 8, 28. [y] ib. v. 32. Mark vii. 22. x. 19. [z] Luke xxi. 34. [a] ib. xii. 42—46. Matt. xxiv. 45—51.

SECTION VI.

OF OUR LORD'S MEEKNESS.

THE regulation of anger is an important part of self government: and this virtue was eminently displayed by our Lord on many occasions. He has also both made it the subject of a precept, and pronounced a blessing on it: "[a] Blessed are the meek; for they shall inherit the earth:" they shall enjoy [b] quiet, conciliate friends, and escape injuries. And he has forewarned us that improper anger will incur punishment: [c] Whosoever is angry with his brother without a cause, shall be in danger of the judgment." In another place he finely reproved the unjust anger of the Jews against the Gentiles, on account of their admission into the same external privileges with themselves under the Christian covenant. The parable to which I allude prophetically represents the elder brother as [d] *angry*, and refusing to partake of the feast which his compassionate father had prepared on the younger brother's return.

In our Lord's conduct towards his disciples there appears as much mildness and gentleness, as there was dulness and unbelief among them. When they contended which should be the greatest, he gave them [e] the softest reproof by setting a child before them, and teaching them that Christian greatness was to be obtained by imitating such lowliness. When the resentment of James and John would have led them to consume the Samaritans by fire from heaven for their inhospitality, there was a quickness in his manner suited to the occasion; but the censurer wore a benign aspect, and suggested a palliation of their conduct in their ignorance: "He [f] turned and rebuked them, and said, Ye know not what manner of spirit YE are of: for the Son of Man is not come to destroy men's lives, but to save them." When the twelve so unseasonably contended for superiority on the night of the paschal supper, there was much kindness in his manner of correcting their false ideas. [g] Having observed the difference between his kingdom and worldly ones, exaltation among his followers depending on their humility; he proposed to them his own example during his intercourse with them, turned their views to future greatness in his spiritual kingdom, and enforced his gracious words by a most eminent act of humility in [h] washing their feet: an office of condescension, which he exhorted them to imitate in their general conduct towards each other. When, during his agony in the garden of Gethsemane, Peter, James and John, though commanded to watch and pray, slept through [i] sorrow; though himself in an afflicted state of mind, which is most prone to impatience, and though not insensible of his slighted authority, of their culpable security in the midst of danger, and of their unconcern at his own anguish of soul, yet he softened his expostulation by an excuse, "The [k] spirit indeed is willing, but the flesh is weak."

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[a] Matt. v. 5.
[b] Psal. xxxvii. 11.
[c] Matt. v. 22. See p. 28.
[d] Luke xv. 28.
[e] Matt. xviii. 2.

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[f] Luke ix. 55, 6. [g] ib. xxii. 24—30. [h] John xiii. 1—15. See p. 171. [i] Compare Luke xxii. 45. John xvi. 6.

There was great moderation in our Lord's behaviour towards Judas. When this apostle murmured against Mary for anointing Jesus with precious ointment, pretending that the price might have been given to the poor, but in fact regretting that he lost an opportunity of partly converting it to his own use; our Lord enlarged on the piety of Mary's deed, not on the hypocrisy and avarice of the man who was on the point of betraying him. "Let [l] her alone: she hath wrought a good work on me. For ye have the poor with you always, and whenever ye will ye can do them good: but me ye have not always. She hath done what she had *in her power:* she hath aforehand anointed my body to the embalming." [m] Grotius has observed that when Jesus, at the paschal supper, privately marked out the traitor to John by giving him a portion of the food before them, he shewed his very great lenity, and even at that time provoked him to repentance by an act which was one way of testifying affection. We may add that, immediately before, he had condescended to wash Judas's feet in common with the other apostles; not angrily repelling him, but obscurely intimating his intended perfidy: "Ye [n] are clean, but not all." And in the very execution of his treason he thus addressed Judas: "[o] Companion, wherefore art thou come?" What end canst thou propose to thyself?

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[k] Matt. xxvi. 41. See Tillotson on 1 Pet. ii. 21. Serm. cxxxvi. p. 230, fol. 1712.

[l] John xii. 4—7. and p. p.

[m] On John xiii. 26.

[n] ib. xiii. 10.

[o] Matt. xxvi. 50.

and how hath my conduct deserved this from thee? And when, notwithstanding this gentleness, Judas "drew near to him and kissed him," '[p] making an emblem of homage and love the signal of scorn and contempt, as well as of treachery and villainy,' our Lord's words were, "Judas, [q] betrayest thou the Son of Man with a kiss?" He gave him no upbraiding appellation; but simply declared his knowledge that this seeming mark of benevolence was used for the purpose of discriminating him to those whom his relentless enemies sent to apprehend him.

Observe the mildness of our Lord's expostulation, when the Jews were about to stone him. "Many [r] good works have I shewn you from my Father: for which of those works do ye stone me?" When the high priest Ananias commanded Paul to be smitten, this great apostle betrayed a warmth which, on recollection, he becomingly retracted; "[s] God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" But with what composure does the meek Jesus address the officer who struck him at the same tribunal? "If [in the course of my preaching] I have spoken [t] evil, bear witness of the evil: but if well, why smitest thou me?"

Our Lord's meek and placable disposition appeared in the strongest light when he interceded for his murderers, not on a calm foresight of his sufferings, nor 'upon [u] cool consideration, after the injury was done,' but at the very time when they were nailing him to the cross, and probably in the midst of their insults; [w] when a sense of the wrong and indignity might naturally have been expressed, and assertions of innocence might naturally have been uttered.

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[p] Hale's Contemplations, p. 60.
[q] Luke xxii. 48.
[r] John x. 32.
[s] Acts xxiii. 3.
[t] John xviii. 23.
[u] Tillotson on Matt. v. 44. Serm. xxxiii. fol. 1704. See also Lardner's Sermons, ii. 55, &c.

There are occasions indeed when our Lord shewed a becoming sensibility of wrong conduct.

When his disciples rebuked those who brought to him young children, that he might lay his hands on them and pray for them, he was moved with [x] indignation that the piety of those who brought them, and his own act of benevolence, should be thus interrupted.

When watched by the Scribes and Pharisees, that they might find matter of accusation against him if he restored a man's withered hand on the sabbath, we read that he looked round on them with [y] anger: but it was an anger mixed with grief and compassion for their hardness of heart; it was a just and generous resentment of their dissembled malevolence, who could think the sabbath profaned by an act of humanity, and sanctified by compassing the death of him who performed it.

There are also instances in our Lord's parables where anger is not only mentioned as a natural and justifiable effect in the circumstances supposed to exist among men, but is ultimately ascribed to God himself. The king of the wicked servant was reasonably moved with [z] anger against him, because he had no compassion on his fellow servant who owed him an hundred pence, when his lord had forgiven him ten thousand talents. The rejection of the gospel by the Jews was foretold under the following parables: one, of a certain man who made a great supper, and bade many, and who was [a] angry at the rude excuses which all unanimously sent him: another, of a king who made a marriage feast for his son; and, when he not only suffered the indignity of neglect, but the outrage of having his servants contumeliously treated and slain, was prompted by a just [b] anger to send forth his armies and destroy those murderers.

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[w] Ὦ μητρὸς ἐμῆς σέβας, ω πάντων
Αἰθὴρ κοινὸν φάος εἱλίσσων,
Ἐσορᾶς μ᾽ ὡς ἔκδικα πάσχω;

Æschyl. Prometheus 1090.

Seest thou this, awful Themis, and thou Æther,
Thro' whose pure azure floats the general stream
Of liquid light, seest thou what wrongs I suffer;

Potter.

[x] Mark x. 14.

[y] ib. iii. 5.

When our Lord blasted the barren fig tree, he pronounced the words, "Let no man eat fruit of thee for ever," with his usual majesty and sedateness. His action was not the result of disappointment, because he hungred; but it arose from his fixed attention to convey important truths in the most lively manner. And when Peter observed on the morrow, that the fig tree which Jesus had *cursed* was withered away, he probably used a Hebrew Syriac phrase signifying that the tree had been [c] *destroyed* by Jesus's powerful word.

Our Lord used severe language for the first time, after the Scribes and Pharisees had attributed his miracles to Satan. But he did not call them evil men, a race of vipers, an evil and adulterous generation, till he had first confuted their blasphemy with great composure and irresistible strength of argument. Then indeed he boldly [d] rebuked them, formidable as their power and authority were. But that his reproofs were not dictated by a sense of personal wrong appears from his own words, "Whosoever speaketh a word against the Son of Man, it shall be forgiven him."

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[z] Matt. xviii. 34.
[a] Luke xiv. 21.
[b] Matt. xxii. 7.
[c] Had become חרם. Mark xi. 14, 21. See Heb. vi. 8. Deut. xxviii. 18.

It must also be remarked that our Lord's [e] sharp language to the Pharisees, Scribes and teachers of the law, while he sat at meat with one of them, was owing to their blasphemy of the Holy Spirit, which had immediately preceded. Upon this account he reproved their rapacious, wicked and senseless conduct; their neglect of justice and the love of God; their pride and hypocrisy; their violation of the law which they taught; their flagrant inconsistency; and their obstinate rejection of his kingdom in which a perfect knowledge of salvation was to be obtained, and their strenuous endeavours to exclude others from the glorious privileges offered them.

Let us observe how different his manner of expressing himself was, before the Jews extorted from him this asperity. A woman who had been a sinner anointed Jesus's feet, while he was eating bread in the house of a Pharisee. "And when the Pharisee who had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that

[d] Matt. xii. 24—39.

[e] Luke xi. 39—52.

toucheth him: for she is a sinner." Questioning Jesus's knowledge may well seem, to those who consider it apart from the series of the history, a stronger reason for reproof than wondering, as in the last instance, that he did not wash before he partook of food. But observe the contrast. At this time he thus engaged attention to a mild vindication of himself: "Simon, I have somewhat to say unto thee." And when he assured the woman of forgiveness, "and they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins?" he was silent on the disparaging idea, and said to the woman, "Thy faith hath saved thee" from the guilt and punishment of thy sins: "[f] Go in peace." When he was secretly charged with blasphemy for pronouncing forgiveness of sins to a paralytic, his mild expostulation was, "Wherefore [g] think ye evil in your hearts?" When the Jews sought to kill him for healing on the sabbath, and calling God his father, his strongest language to them was, "Ye [h] have not God's word abiding in you." "How can ye believe, who receive honour one of another, and seek not the honour which cometh from the only God?" When his disciples were censured by the Pharisees for rubbing and eating ears of corn on the sabbath, [i] he contented himself with shewing by examples and arguments that they condemned the guiltless. And at another time, when the Scribes and Pharisees insidiously watched his conduct, in order to arraign it if he healed on the sabbath, an [k] indignant look and a firm perseverance in his benevolent purpose sufficed him. In his sermon on the mount he only once named them, when he asserted, with a dispassionate and becoming authority, that greater [l] righteousness than theirs was necessary in his disciples: and in other places of that discourse he avoided [m] express mention of them, when his subject led him to censure their vices.

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[f] Luke vii. 36—50. [g] Matt. ix. 4. [h] John v. 38, 44.
[i] Matt. xii. 1—8. [k] Mark iii. 5.

I observe a difference in the conduct of John the Baptist, who called the Pharisees and Sadducees a race [n] of vipers, when he saw many of them coming to his baptism. He used this form of address, as a prophet who had authority from above; and he began with it in a way suited to the austerity of his character. But to proceed.

When a ruler of the synagogue had indignation because Jesus healed on the sabbath, our Lord, knowing his heart, charged him with an [o] hypocritical zeal for the sabbath, while his object was to stir up the people against Jesus. The man was an enemy to Jesus and his doctrine: but Jesus's reply made him and all his adversaries ashamed.

The charge of [p] hypocrisy was often brought by our Lord against the Jewish rulers: but not till they had filled up the measure of their unbelief and impiety. Then he who knew the recesses of their hearts freely exposed the pollution that dwelt there.

At the feast of tabernacles, six months before Jesus's death, the Pharisees and Chief Priests [q] sent officers to apprehend him. The day following they artfully attempted to set him at variance with [r] Moses, when they placed before him a woman taken in adultery. And when these intentional [s] murderers claimed [t] God for their father, the falsehood of the pretension seems to have animated his zeal like the profanation of the temple; and he answered, "Ye are not of God," "Ye [u] are of your father the devil," and in seeking my life ye are desirous to execute such devices as your father always conceived. For "he was a murderer from the beginning," and, to compass his purpose on the first progenitors of the human race "abode not in the truth," but seduced them by falsehoods. And when the Jews thus replied, "Say [w] we not well that thou art a Samaritan, and hast a demon?" and again, "[w] Now we know that thou hast a demon:" it was in reference to these words that he said, "Ye know not the Father, but I know him: and if I should say that I know him not, I should speak [x] falsely like you."

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[l] Matt. v. 20. [m] ib. vi. 2, 5, 16. [n] ib. iii. 7. [o] Luke xiii. 15, 17.
[p] Matt. xv. 7. xvi. 3. xxii. 18. xxiii. [q] John vii. 32.

In our Lord's last [y] address to the Scribes and Pharisees, every one must be struck with the severity of his reproofs. He called them hypocrites, fools, and blind; serpents, a race of vipers, and sons of hell: their ostentation, pride, love of spiritual dominion, extortion, and murderous disposition, were represented by him in the keenest terms, and with the liveliest energy. But his reprehensions were, if I may so speak, commissioned [z] lightning of heaven,

[r] John viii. 5. [s] v. 37. [t] v. 41. [u] v. 44. [w] v. 48, 52.
[x] v. 55. [y] Matt. xxiii. [z] Ἤστραπτ', ἐβρόντα, συνεκύκα τοὺς παγκάκους.

directed against the worst of men masked under the appearance of superior sanctity. Christ was an inspired prophet, and a searcher of the reins and heart: and those whom he reproved sought to murder him: and blasphemed the Holy Spirit, contrary to intuitive evidence. His rebukes were stern, but just; indignant, but dictated by virtuous indignation; earnest and vehement, but the grave language of insulted majesty, of perfect goodness detesting vice, and of perfect knowledge penetrating all its disguises and aggravations. The [a] men and their vices were distinguished; and their punishment was tenderly [b] deplored while it was denounced.

Let us now observe how our Lord's censures of his disciples were circumstanced. When Peter, in the name of the other apostles, asked him about the position which he had advanced, "Not that which entereth into the mouth defileth a man, but that which goeth out of the mouth;" he replied, "Are ye also still [c] without understanding;" after so long an intercourse with me, and such repeated instructions? It was expedient to quicken their attention; lest, like the Jews, hearing they should not hear, and seeing they should not see. When our Lord foretold his many sufferings, and Peter rebuked him, Jesus turned himself about, and when he had surveyed his disciples in such a manner as to fix their attention, he thus sharply [d] animadverted on Peter, Remove from my sight, thou adversary of God and man: thou art an [e] impediment to the reception of my religion: for thy conceptions are not suitable to the plan of God's providence, but to the expectations of worldly minded men. It was necessary to teach the apostles not to be [f] ashamed of a crucified Saviour, to correct their prejudices in an awakening manner, and to check the ambitious desire of secular pre-eminence which clave to them so strongly. But this was an exercise of authority without anger: for, six days after, Jesus distinguished Peter by admitting him among the witnesses of his [g] transfiguration, and of the voice which addressed him from the excellent glory. Again: on the evening of his resurrection our Lord appeared to the eleven, and "[h] upbraided them with their unbelief and hardness of heart, because they believed not those who had seen him after he was risen." And he thus began his reply to the two disciples who went to Emmaus on the day of his resurrection: "O [i] inconsiderate, and slow of heart to believe all which the prophets have spoken!" But our Lord's censures of his friends and of his enemies were wholesome admonitions or authoritative corrections: and were uttered by one who had a supernatural knowledge that they were deserved. A prophet is sent for reproof as well as instruction; and can alone give both unerringly.

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[a] Matt. xxiii. 3. [b] v. 37, 8. [c] ib. xv. 16. [d] ib. xvi. 23.

[e] Possibly, Thou raisest mine anger. See Matt. xv. 12.

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[f] Mark viii. 38.

[g] Matt. xvii. 1. 2 Pet. i. 16—18.

[h] Mark xvi. 14.

[i] Luke xxiv. 25. Tillotson renders ἀνόητοι by *unwise*, Serm. cxxxvi. p. 230: and our translation should also be softened, Gal. iii. 1, 3.

SECTION VII.

OF OUR LORD'S HUMILITY.

"HE that humbleth himself shall be exalted," is among our Lord's [a] favourite maxims: and he has declared that "[b] whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven."

We shall obtain a right idea of Christian humility by observing that the sacred writers oppose it to [c] pride and [d] vain glory; that it consists in not thinking more [e] highly of ourselves than we ought to think, and disposes us to [f] prefer one another in honour, and to maintain such sobriety in our self love and such candour towards others, as readily to [g] esteem wise and good men wiser and better than ourselves.

This eminent Christian virtue is [h] rarely recommended in heathen writers; though its opposite vices

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[a] Luke xiv. 11. xviii. 14. Matt. xxiii. 12.

[b] Matt. xviii. 4.

[c] James iv. 6.

[d] Phil. ii. 3.

[e] Rom. xii. 3.

[f] ib. v. 10.

[g] Phil. ii. 3.

[h] Ea omnia quæ proborum, *demissorum*, non acrium, non pertinacium, non litigiosorum, non acerborum sunt, valde benevolentiam conciliant. Cic. de oratore ii. § 43. Sit apud vos modestiæ locus, sit *demissis* hominibus perfugium, sit auxilium pudori. Pro Muræna. § 40.

> Probus quis
> Nobiscum vivit, multum *demissus* homo? Illi
> Tardo ac cognomen pingui damus.
>
> Hor. Sat. iii. 56, 7, 8.

See Bentley and Sanadon. Dacier in his Life of Plato has referred us to the following passage, as a proof that the heathens knew this virtue. Ἧς [δίκης] ὁ μὲν εὐδαιμονήσειν μέλλων ἐχόμενος, ξυνέπεται ταπεινὸς καὶ κεκοσμημένος· ὁ δέ τις ἐξαρθεὶς ὑπὸ μεγαλαυχίας, ἢ χρήμασιν ἐπαιρόμενος, are often condemned. Our Lord was himself an illustrious example of it. [i] And "let the same mind be in us which was also in Christ Jesus: who, having been [originally] in the form of God, did not covet to be like God, [and seize on the divine resemblance as a prey:] but emptied himself [of his heavenly glory,] and took on him the form of a servant, and was made in the likeness of man; and, when found in fashion as a man, *humbled* himself [still more,] and became obedient unto death, even the death of the cross." And in another place our Lord's act of humiliation in leaving the bosom of his Father is thus beautifully used as an argument for a liberal relief of the Jewish Christians by the church of Corinth: "Ye [k] know the [abundant] bounty [and munificence] of our Lord Jesus Christ, that, though he was rich [in his pre-existing state,] yet for your sakes he became poor, that ye through his poverty might be rich."

ἢ τιμαῖς, ἢ καὶ σώματος εὐμορφίᾳ,——καταλείπεται ἔρημος Θεοῦ. "He who would be happy adheres to justice, and follows her *humble* and composed: but he who is elated by pride, or elevated by wealth, honour or beauty, is left destitute of the Deity." And humility is in fact the virtue described by Aristotle, as rightly disposing us with respect to inferior honours; and which he praises as sober, manly and elegant. Its extremes are an undue love of such honours as are dispensed in common life, and an undue neglect of them: and he observes that it had no name. Ταπεινὸς and its derivatives denoted at that time an abject mind, not a lowly one. See Eth. Nicom. l. ii. c. vii. l. iv. c. iv.

[i] Phil. ii. 5—8.

[k] 2 Cor. viii. 9.

But let us particularly consider our Lord's humility, after that wonderful instance of it which he gave by his assumption of human nature.

Though a descendant of king David, he was born of obscure parents; and though the place of his nativity was Bethlehem, the city of David, yet he dwelt so long in Nazareth as to be called the [l] inhabitant of a city which was held in mean [m] estimation, and was in a [n] province out of which arose no prophet. "He [o] grew up as a root out of a dry ground; he had no form nor comeliness, that we should behold him; nor appearance, that we should desire him."

When he entered on his ministry, "he [p] chose the foolish things of the world to confound wise men, and the weak things of the world to confound the things which were mighty." His apostles were men of inferior birth and occupations. And for this choice many wise [p] reasons are discoverable: but at present I mean only to observe that it illustrates our Lord's lowliness of mind; who thus characterized his gospel, that it was preached to the [q] poor; and who repeatedly made it a ground of thanksgiving to God, that his converts were men of an humble class; not scribes and teachers of the law, who were wise and prudent in their own conceit and in the eye of the world, but men of low attainments and stations, [r] babes in human knowledge, but babes also in vice.

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[l] Mark xiv. 67. [m] John i. 46. [n] ib. vii. 52. [o] Isai. liii. 2

[p] 1 Cor. i. 27. See Miscellanea sacra, v. ii. p. 129, ed. 1770. Spanheim dub. Evang. part iii. dub. lxxiii. Neque verò non vero simillimum videtur, numero eos tam exiguo fuisse, nomine & dignitate tam exili atque abjecta, nequa forte suboriretur suspicio rebus eos novandis studere posse, aut factiosum quidquam & seditiosum audere atque moliri. Concio ad clerum Prov. Cantuar, a G. Cooke Decano Eliensi.

[q] Matt. xi. 5.

And how did our Lord conduct himself to these obscure men whom he chose? He was among them as one that [s] ministered. He set them an example of condescension by performing the menial office of [t] washing their feet: agreeably to the manner in which he speaks of himself, that he "[u] came not to be ministered unto, but to minister;" and to his exhortation, "He [w] that is greatest among you, let him be as the younger: and he that is chief, as he that ministereth."

There was also the greatest condescension in his general behaviour. We read that he instructed a [x] woman of Samaria, and at the request of the Samaritans remained two days in one of their cities; that he said to the messengers of a Roman centurion whose servant lay sick at a distance, I [y] will come and heal him; that he sat at meat in Levi's house with [z] many publicans and sinners; that he ate bread at different times with [a] Pharisees; that he thus addressed [b] Zacheus, a chief of the publicans, This day I must abide in thy house; and that he took [c] young children in his arms, laid his hands on them, and blessed them.

His mind was not raised by the power of working miracles. The idea of the glory which redounded to himself from so splendid a gift seemed to be wholly banished. When of ten lepers cleansed by him only one turned back, and with a loud voice glorified God, and also fell down on his face at Jesus's feet giving him thanks; his remark was, "There are not found that returned to GIVE [d] GLORY TO GOD, save this stranger. He loses all consideration of himself at such seasons. "Return [e] to thine house;" said he to the demoniac of Gadara, "and relate what things GOD HATH DONE unto thee."

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[r] Matt. xi. 25. Luke x. 21. [s] Luke xxii. 27. [t] John xiii.
[u] Matt. xx. 28. [w] Luke xxii. 26. I think that this verse and v. 27 refer to the act of washing the feet of the disciples. [x] John iv.
[y] Matt. viii. 7. [z] ib. ix. 10. [a] Luke vii. 36. xi. 37. xiv. 1.
[b] ib. xix. 5. [c] Mark x. 16.

At another time we find him hiding the lustre of his own infinite power; and, when he came to the house where Jairus's daughter lay dead, expressing himself in the following unostentatious figure; "The damsel is not [f] dead, but sleepeth." There was the same humility in his manner on a like occasion: "[g] Our friend Lazarus sleepeth; but I go that I may awake him out of sleep."

It has already been [h] observed how often the most illustrious displays of his miraculous power were followed by the humblest acts of devotion. It is also well worthy of our attention that after his transfiguration, and that astonishing miracle of healing the demoniac whom the disciples could not heal, while all wondered at all the things which Jesus did, he said to his apostles, as if to soften the dazzling manifestation of his glory, "[i] Let these words sink down into your ears; for the Son of Man is about to be betrayed into the hands of men."

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[d] Luke xvii. 18. [e] ib. viii. 39. [f] Mark v. 39. [g] John xi. 11. St. Paul seems to imitate our Lord's manner of not sounding a trumpet before him on performing a great miracle. When he restored Eutychus to life, who had fallen from the third loft and was taken up dead, "he went down and fell on him, and embracing him said, Trouble not yourselves, for his life is in him." Acts xx. 10. See p. 336. [h] Page 350, part ii. c. 1. [i] Luke ix. 44.

I have also before remarked [k] that there was no superfluous display of power in our Lord's miracles; that he sometimes [l] forbad divulging them partly from the principle of humility; and that he refused the [m] personal attendance of some who had been healed by him, rejecting such a proud attestation to his mighty works. Indeed, during one of his progresses about Galilee, certain women accompanied him who had been healed of evil spirits and infirmities: but a reason is assigned; that they ministered to our Lord and to his [n] apostles of their substance.

He did not attract the notice of him who presided at the marriage feast, and of the guests, when he wrought his first miracle in Cana of Galilee. The [o] servants only, who drew the water, were immediate witnesses to its miraculous change into wine. The miracle was left to proclaim itself.

When he restored the lame man at the pool of Bethesda, he immediately [p] withdrew himself, a multitude being in the place.

When he raised Jairus's daughter, he [q] suffered none to enter into the house but Peter, James and John, and the father and mother of the damsel.

When two blind men followed him as he was passing from Jairus's house in Capernaum, he restored not their sight publicly in the city, but delayed touching their eyes till he entered into Matthew's [r] house.

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[k] P. i. c. iii. sect. 2, p. 305.

[l] ib. sect. 3. p. 331.

[m] P. i. c. iii. sect. 3. p. 332, 6.

[n] Luke viii. 3. There is good authority for reading αὐτοῖς here instead of αὐτῳ

[o] John ii. 9.

[p] ib. v. 13.

[q] Luke viii. 51.

When he opened the ears and loosed the tongue of one that was deaf and had an impediment in his speech, he took him [s] aside from the multitude.

He charged Peter, James and John not to [t] disclose his transfiguration to any one, till he should rise from the dead: and afterwards he made these very apostles, who saw his majesty on the holy mountain, the sole witnesses of his agony in the garden of Gethsemane.

At another time he hastened to heal a demoniac dreadfully afflicted, because [u] he saw that the multitude was running together.

When ten lepers implored his compassion, he said to them, "Go[w] shew yourselves unto the priests:" an indirect and humble way of pronouncing them whole.

Knowing, however, that miracles were the seal of heaven to his divine mission, he sometimes brought them forth to view, that they might work a proper degree of conviction. When the [x] woman, who had laboured under an issue of blood twelve years, came behind while the multitude was thronging and pressing him, and touched the hem [y] of his garment under a full persuasion that by this act she should be healed, and instantly perceived her recovery; Jesus, who knew within himself the power which had proceeded from him, consigned not the wonderful transaction to silence and oblivion, but caused the woman to discover the whole of it to his disciples and to the multitude. Again: when he fed about five thousand men, besides women and children, with five loaves and two fishes, he said to his disciples, "[z] Gather together the fragments which remain, that nothing be lost. They therefore gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained unto them that had eaten." And besides the distribution of these fragments among the multitude to serve them on the way, which seems to be the force of the reason given for collecting them, our Lord might further design to impress on his disciples the reality and greatness of the miracle; a conduct which their [a] hardened heart made too necessary.

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[r] Matt. ix. 27—30. [s] Mark vii. 33. [t] Matt. xvii. 9.

[u] Mark ix. 25. [w] Luke xvii. 14. [x] Mark v. 25—34. and p. p.

[y] When the emperor's embassadors had an audience of Selymus II. A. D. 1567, a Turk standing at the sultan's right side, with all reverence taking up the hem of his garment, gave it them in their hands to kiss. Knolles, p. 834, ed. 1603, fol. So p. 564: The embassadors at Constantinople kiss the hem of the basha's garment. "Our Aga kissed the hem of the basha's garment." Ives's India, p. 362.

And I conjecture that our Lord [b] inquired the name of the Gadarene demoniac, knowing that he would answer, "My name is Legion, for we are many;" and designing to illustrate the greatness of his power in healing so malignant a disorder.

We must also remark that our Lord willingly yielded the superiority to his disciples in the magnitude and splendour of their respective miracles; not speaking with tongues as they did, nor communicating spiritual gifts so largely and generally. "He that believeth on me, the works that I do shall he do also; and [c] greater works than these shall he do, because I go to my Father."

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[z] John vi. 12, 13. [a] Mark viii. 17, 19. [b] ib. v. 9.

We must further observe with regard to his miracles, that he humbly ascribed them to his Father. "The [d] works which the Father hath given me to finish, bear witness of me." "The [e] Father, who dwelleth in me, he doeth the works."

I have [f] already enumerated the occasions on which our Lord chose rather to benefit his hearers than to display his boundless knowledge. And though his prophecies were so many and so precise as fully to prove his divine mission, yet were they introduced in the most natural manner; [g] and, as I have before observed, many important events relating to his church were left to be foretold by his apostles after the effusion of the spirit. That most remarkable prophecy, in which the destruction of Jerusalem was so circumstantially foretold, was delivered to Peter, James, John and Andrew [h] apart on the mount of Olives.

There is also much humility in our Lord's manner of referring his doctrine to his Father. "My [i] doctrine is not mine, but his that sent me." "As [k] my Father hath taught me, I speak these things." "The [l] word which ye hear is not mine, but the Father's who sent me."

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[c] John xiv. 12.
[d] ib. v. 36.
[e] ib. xiv. 10.
[f] P. i. c. ii. sect. 9.
[g] P. i. c. iii. sect. 1. page 286.
[h] Mark xiii. 3.
[i] John vii. 16.
[k] c. viii. 28.
[l] c. xiv. 24. See also c. xii. 49, 50. xiv. 10.

When he had miraculously fed a great multitude, and their language was, "This [m] is truly that prophet who should come into the world;" he *constrained* his disciples, by uncommon earnestness of persuasion, to enter into a ship and go before him to the other side of the lake: and it is probable that the prejudices of the disciples made them unwilling to comply, when they had heard from so many an acknowledgment of their master's prophetical character, and perhaps expected from them the strongest marks of their attachment. The reason of our Lord's conduct is manifest. He knew that the people were about to come and take him by force to make him a [n] king; and therefore he dismissed his apostles, commanded the multitude to disperse, and retired to a mountain himself alone.

Our Lord sought not [o] his own glory, but his that sent him. He received not testimony [p] or honour from men; but deemed them of no account when compared with the witness and approbation of God. He particularly [q] taught his followers to avoid ostentation in religious duties; and assured them that if, in the performance of such actions, their end was the praise of men, they had their reward. His expostulation with the Jewish rulers was, "How [r] can ye believe who receive honour one of another, and seek not the honour which cometh from the only God?" Their crime consisted in their undue estimation of human honour, and in their comparative disregard to so high and noble an object as the praise of God. They did "all their works to be[s] seen of men;" and "sought the praise[t] of men more than the praise of God." But our Lord sometimes mentioned the praise of men as a natural and desirable attendant on right actions: for he knew that we could not be insensible to worldly reputation, and that our pursuit of it was to be wisely[u] regulated, and not forbidden. He placed it among the motives to humility; "When thou art bidden to a marriage feast, go and sit down in the lowest place; that, when he that bade cometh, he may say unto thee, Friend, go up higher: then shalt thou[w] have honour in the presence of them that sit at meat with thee." And when Mary anointed him with very precious ointment, he not only called it a good work, but added, "Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also that, which this woman hath done, be told for a[x] memorial of her." He taught us the value of just praise by bestowing it on the faith of the[y] Samaritan leper, of[z] the blind man near Jericho, of the[a] Centurion, of the[b] woman who had been a sinner, of the Syrophenician[c] woman, and of[d] her who was persuaded that she should be healed if she only touched the hem of his garment: by commending and distinguishing Peter for confessing him to be the[e] Christ, by[f] extolling the charity of the widow who cast two mites into the treasury, and by

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[m] John vi. 14. See *v.* 15. and Matt. xii. 23.

[n] John vi. 15. See Benson's Life of Christ, p. 295.

[o] John vii. 18.

[p] C. v. 34, 41.

[q] Matt. vi. 1—6.

[r] John v. 44.

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[s] Matt. xxiii. 5.
[t] John xii. 43.
[u] See Prov. xxii. 1. Eccl. vii. 1. Rom. xiv. 18. Phil. iv. 8. 1 Tim. iii. 7.
[w] Luke xiv. 10.
[x] Matt. xxvi. 10, 13.
[y] Luke xvii. 18.
[z] ib. xviii. 42.
[a] Matt. viii. 10.
[b] Luke vii. 50.
[c] Matt. xv. 28.
[d] Mark v. 34.
[e] Matt. xvi. 16—19.
[f] Mark xii. 43, 4.

[g] passing a direct and high encomium on the character of Nathanael, Behold an Israelite indeed, in whom there is no guile.

When our Lord spake of himself, there is often a striking delicacy. "I have sent you to reap that whereon ye have not laboured; [h] *others have laboured*, and ye are entered into their labours." "I say unto you, that in this place is [i] *somewhat greater* than the temple." Substitute the first person instead of the humble periphrasis in the following passages among many other, and the difference will be very perceptible: "Hereafter ye shall see heaven opened, and the angels of God ascending and descending on the [k] Son of Man." "The [l] Son of Man is Lord even of the sabbath day." "The [m] Son of Man shall send forth his angels." "The [n] Son of Man shall come in the glory of his Father, with his angels."

It was humility as well as piety, that led him to make and to repeat the following remark: "Whosoever shall [o] speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven." And, actuated by the same principles, when one asked him, "Good master, what shall I do that I may inherit eternal life?" he thus introduced his reply: "Why [p] callest thou me good? there is none good but one, that is, God."

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[g] John i. 47. See Tillotson's Sermon on the last text, fol. p. 8.

[h] John iv. 38.

[i] Matt. xii. 6. μεῖζον is the true reading. So our Lord uses πλεῖον Ἰωνᾶ, and πλεῖον Σολομῶντος, when he speaks of himself, v. 41, 42.

[k] John i. 51.

[l] Matt. xii. 8.

[m] C. xiii. 41.

[n] C. xvi. 27. See also c. xiii. 37. xxiv. 27. xxvi. 64, &c.

[o] Luke xii. 10. Matt. xii. 32.

[p] Matt. x. 17, 18.

The learned Dr. [q] Priestley has ingeniously suggested that the mission of the seventy, took place shortly before the feast of tabernacles; and that "perhaps our Lord dismissed his train partly with a view to travel with less appearance of ostentation." When, on the return of the seventy, he had occasion to speak magnificently of the gospel, *he turned him to the disciples and said privately*, "[r] Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Once indeed he [s] intimated to Peter his royal descent from David. This circumstance was well known to the apostles and to other Jews; for he was often addressed by the appellation of the Son of David. And I think that our Lord alludes to the fact on account of the prophecies relating to it.

There are times also, when he asserts his high and inconceivable dignity; though he humbly left the full discovery of it to his disciples. "Dost thou believe on the [t] Son of God?" "The hour is coming, and now is, when the dead shall hear the voice of the Son [u] of God; and they that hear shall live." With respect to assertions of this kind it is sufficient to say, that our Lord came into the world that he might bear [w] witness to the truth; however he might be [x] blasphemed and persecuted for advancing it. He likewise

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[p] Observations on the Harmony, &c. p. 57.

[r] Luke x. 23, 4.

[s] Matt. xvii. 25.

[t] John ix. 35.

[u] c. v. 25. See also c. x. 36. xi. 4. See more on this subject, p. i. c. i. sect. 2.

[w] John xviii. 37.

[x] ib. x. 31, 33, 6.

appealed to the excellence of his moral character. "[y] Learn of me; for I am meek and lowly in heart." "I do [z] always those things that please the Father." "Which of you convinceth [a] me of sin?" "I am the [b] good shepherd." Here we must observe that one design of Jesus's coming into the world was to set men a perfect example. It was therefore suitable to his peculiar circumstances as a prophet, to turn the eyes of men towards his disposition and actions. The yoke of the law was so galling and grievous, that his pure and spiritual religion might well be called light and easy: and the Jewish teachers were so severe and morose, and accordingly imposed on men such intolerable burdens, that our Lord's meekness and lowliness, which formed a strong contrast to their sternness and pride, was a most auspicious omen to his followers. And he [c] promoted the reception of his most useful lessons, by observing that what he taught was not ideal perfection, but was exemplified in his own life. The three last passages occur immediately after our Lord, notwithstanding his many great and good actions, had been traduced as [d] an impostor and demoniac, and the Jewish rulers had sought his life. In such circumstances a [e] vindication of himself was just, and shewed a becoming magnanimity and sense of dignity. But we should remember his own words, [f] that, if he had borne witness of himself without further witness, his witness would not have been sufficient and admissible. Whereas, though he [g] bare witness of himself, his witness *was* true ; because he had an heavenly embassy to announce, and because the [h] Father who sent him bare witness of him.

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[y] Matt. xi. 29. [z] John viii. 29. [a] v. 46. [b] c. x. 11.

[c] The following passage occurs in Plutarch of self praise. Ἐπεὶ δὲ οὐ μόνον ἀλύπως καὶ ἀνεπιφθόνως, ἀλλὰ καὶ χρησίμως καὶ ὠφελίμως προσοιστέον ἐστὶ τοὺς ἐπαίνους, ἵνα μὴ τοῦτο πράττειν, ἀλλ᾽ ἕτερόν τι διὰ τούτου δοκῶμεν· ὅρα πρῶτον εἰ, προτροπῆς ἕνεκα καὶ ζήλου καὶ φιλοτιμίας τῶν ἀκουόντων, αὐτὸν ἄν τις ἐπαινέσειεν.—Ἡ γὰρ ἔργον ὁμοῦ καὶ λόγον ἔχουσα προτροπὴ, καὶ παράδειγμα καὶ ζῆλον οἰκεῖον, ἔμψυχός ἐστι, καὶ κινεῖ καὶ παροτρύνει, καὶ μεθ᾽ ὁρμῆς καὶ προαιρήσεως ἐλπίδας ὡς ἐφικτῶν καὶ οὐκ ἀδυνάτων παρίστησι. But since we should apply praise, not only without causing pain and envy, but also usefully and profitably; that we may not seem to do it, but to aim at somewhat else by means of it; consider in the first place whether any one praises himself to exhort his hearers, and to raise in them emulation and a desire to excel. For the exhortation which comprehends both actions and words, and an example and incitement of its own, is an animated one; and moves and urges us on, and impels and determines the will, while it inspires hope of an end which is attainable and not impossible, p. 544. ed. Paris. 1624.

But when our Lord spake of his personal dignity in the most exalted language, and [i] called God his Father, he added, "The Son can do nothing of himself :" and when, immediately afterwards, he foretold that all who were in the [k] graves should hear his voice and should come forth, he repeated the humble acknowledgment, "I can [l] of mine own self do nothing."

Nor does this humility forsake him at any time. After his resurrection, when the glories of heaven were directly in his view, he used this condescending language, "Go to my [m] *brethren*, and say unto them, I ascend unto my Father and your Father, and unto my God and your God."

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[d] John vii. 12, 20, 30.

[e] Plutarch justifies self praise in case of calumny or accusation, or censure of right conduct, and says that it proves elevation of mind and superior virtue. Plut. p. 540, 1.

[f] John v. 31.

[g] ib. viii. 14.

[h] *v.* 18.

[i] ib. v. 17, 19.

[k] *v.* 28, 29.

[l] *v.* 19, 30.

When he appeared from heaven to St. Paul, he thus addressed him, "I [n] am Jesus of NAZARETH, whom thou persecutest."

And what are his words when he describes himself on the [o] throne of his glory, and surrounded by all his holy angels, at the day of judgment? "Inasmuch as ye have done [a beneficent action] unto one of the least of these my [p] *brethren*, ye have done it unto me."

What astonishing condescension also will he shew in heaven itself! Those who watchfully prepare themselves for the final appearance of their Lord, which is represented to be as uncertain and sudden as the return of a Jewish bridegroom was from a marriage, will receive from him distinguished marks of honour, thus figuratively expressed: "He [q] will gird himself, and make them place themselves at table, and will come and serve them."

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[m] John xx. 17.
[n] Acts xxii. 8.
[o] Matt. xxv. 31.
[p] v. 40.
[q] Luke xii. 37.

SECTION VIII.

OF OUR LORD'S FORTITUDE.

OUR Lord exhorted his apostles not to [a] fear their persecutors, who killed the body and could not kill the soul ; but rather to fear him who was able to destroy both body and soul in hell. This was an exhortation to fortitude in professing and propagating the true religion. His example taught this duty in its whole extent.

He shewed a noble contempt of worldly greatness by appearing in a low condition of life. During his public ministry he had not [b] where to lay his head, some of his pious attendants [c] ministered to him of their substance, and he paid the [d] tribute money by miracle. He suffered hunger, thirst, and weariness ; he was ever contending with the dulness of his disciples, the incredulity of his kinsfolk, and the reproaches and injuries of the Jews. And he "[e] pleased not himself ;" but submitted to many and great evils, that he might please God and benefit mankind.

Let us observe in particular instances what "[f] contradiction of sinners" he endured, and what greatness of mind he displayed.

When he had pronounced forgiveness of sins to a paralytic, some of the Scribes and Pharisees charged him with blasphemy for invading God's prerogative.

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[a] Matt. x. 26, 28. [b] ib. viii. 20. [c] Luke viii. 3. [d] Matt. xvii. 27.
[e] Rom xv. 3. [f] Heb xii. 3.

But they made the accusation in the reasonings of their hearts; and did not avow it openly. Notwithstanding this, Jesus, unawed by their authority,[g] firmly but calmly expostulated with them for their evil thought; and argued that the discernment of a man's moral state might justly be allowed to Him whom God had vested with the power of working miracles.

Having healed a man on the sabbath, who had laboured under an infirmity for thirty and eight years, the Jews persecuted him and sought to kill him. Jesus answered, "My[h] Father worketh hitherto, and I work:" My Father preserves, governs and benefits the world without distinction of days; and therefore I also extend good to men on the sabbath. This mode of expressing himself furnished the Jews with an additional reason for seeking his life. Observe now, throughout the whole of the discourse immediately following, with what magnanimity our Lord perseveres in the same language. "The[i] Son can do nothing of himself, but what he seeth the *Father* do." "[k] The *Father* loveth the Son, and sheweth him all things which he himself doeth." The[l] *Father* judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the *Father*."

Probably on the sabbath after he had restored the lame man at the pool of Bethesda, our Lord intrepidly [m] vindicated his disciples against the Pharisees, who had censured them for plucking and eating ears of corn on that day. And, thinking it expedient to wean the Jews from their excessive veneration for the law which he was about to abolish, on the [n] sabbath which next succeeded, though the Scribes and Pharisees watched him, he healed a man with a withered hand publicly in the synagogue. This filled them with madness; and they took counsel how they might destroy him.

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[g] Mark. ii. 6—11. [h] John v. 17. [i] *v.* 19. [k] *v.* 20. [l] *v.* 22, 23. So *v.* 21, 26, 30, 36, 37, 43, 45. [m] Luke vi. 1—4.

Afterwards, as he was teaching in one of the synagogues on the [o] sabbath, he restored a woman who had been bowed together eighteen years, confuted the ruler of the synagogue who with indignation restrained the people from coming to be healed on the sabbath, reproved his hypocrisy, as he concealed many vices under this semblance of piety, and made all his adversaries ashamed.

Again: as he was eating bread with a ruler of the Pharisees on the [p] sabbath, and those of that powerful sect insidiously observed his conduct, a man with a dropsy stood before them. Jesus said to the teachers of the law and the Pharisees, Is it lawful to heal on the sabbath day? Knowing how invincibly he reasoned on this point, they kept silence. But Jesus "took him, and healed him, and sent him away." Conscious of his rectitude, he was fearless of their power.

Once more: at the feast of tabernacles, though it was the [q] sabbath, Jesus made clay and opened the eyes of one blind from his birth: and [r] he wrought this miracle immediately after the Jews had taken up stones to cast at him, and had sent officers to apprehend him.

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[n] Luke vi. 6—11. [o] ib. xiii. 10—17. [p] ib. xiv. 1—6. [q] John ix. 14.
[r] See c. vii. viii. ix.

I do not find in the history of the apostles that they had the disengagement from prejudice, and the courage, to imitate this part of our Lord's conduct.

There are other instances which shew that Jesus paid no deference to the wrong notions of the leading Jews. The Scribes and Pharisees murmured because he ate with [s] Publicans and Sinners in the house of Matthew the Publican. This censure did not deter him from saying to Zaccheus, a chief of the [t] Publicans, at a time when multitudes surrounded him, This day I must abide in thine house.

When the [u] Scribes and Pharisees from Jerusalem asked him why his "disciples walked not according to the tradition of the elders, but ate bread with unwashen hands;" he expostulated with them for their hypocrisy, proved to them that they made void the commandment of God by their tradition, characterized them as blind leaders of the blind, and thus introduced his explanation of moral defilement: "He called unto him all the multitude, and said unto them, Hearken unto me, all of you, and understand."

Another proof of our Lord's fortitude was, that, although his first preaching at Nazareth had exposed his [w] life to danger, the unbelief, the ingratitude, the outrage and violence of his countrymen, could not divert him from attempting their conversion a [x] second time.

We have seen how [y] undauntedly he reproved his enemies on just occasions; and these were often the Jewish rulers who had his life in their power.

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[s] Luke v. 30.

[t] ib. xix. 2—7.

[u] Mark. vii. 1—15. and p. p

[w] Luke iv. 29.

[x] Mark vi. 1—6.

[y] Part ii. sect. 6, p. 393, &c.

He met death for the wisest and best ends, the glory of God and the salvation of mankind. He [z] astonished his timid disciples by the readiness with which he went before them in the way to Jerusalem, on the approach of the passover at which he suffered; when they all knew that his enemies were conspiring against his life; and he himself knew that he should suffer a most painful and ignominious death: he entered the city in a kind of public triumph: in the [a] hearing of the multitude he reproved the vices of the Scribes and Pharisees to their face, with unequalled energy, and with words "[b] quick and powerful and sharper than a two edged sword:" when Judas rose from the paschal supper to betray him, he said to his disciples with wonderful composure, "Now [c] is the Son of Man glorified, and God is glorified through him:" he witnessed before the high priest, and before Pontius Pilate, a good confession; and shewed that he voluntarily submitted to death, because he had [d] miraculously preserved his life at the preceding feasts of tabernacles and dedication.

It is natural to object that our Lord's agony was inconsistent with the fortitude which some good men have actually displayed.

I shall give this [e] objection its full force; and shall consider it with the attention which it demands.

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[z] Mark x. 32. Luke xix. 28. [a] Matt. xxiii. 1. [b] Heb. iv. 12. [c] John. xiii. 31. [d] ib. viii. 59. x. 39. [e] Celsus thus states it Orig. l. 2, § 24. Τί οὖν ποτνιᾶται καὶ ὀδύρ. [illegible] τὸν τοῦ ὀλέθρου φόβον εὔχεται παραδραμεῖν, λέγων ὧδέ πως· Ω πάτερ κ..

We read that our Lord often foretold his sufferings, and many particulars of them; that he most sharply [f] rebuked Peter for wishing them far from him; and that when Moses and Elias appeared to him at his transfiguration, they spake of his [g] departure which he was about to accomplish at Jerusalem. He likewise knew that, according to the ancient [h] prophecies, the Messiah ought to suffer what the Jews inflicted, and to enter into his [i] glory: and accordingly he predicted his [k] resurrection on the third day, his [l] ascension into heaven, and his elevation to his [m] glorious throne. It must be added, that his pre-existing and divine state gave him a large and perfect view of this and every other plan of God's moral government.

On the other hand, we must consider that our Lord was perfect man, and left men an [n] example that they should follow his steps. He [o] partook of flesh and blood, like the children given him by the common Father of all. "In all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest." He said to his apostles, "[p] Ye are they who have continued with me in my *temptations*." "He was in all points [q] *tempted* like as we are, yet without sin;" that he might be touched with the feeling of our infirmities. He himself was "[r] compassed with infirmity;" that he might pardon the ignorant and erroneous, and be moderately and not rigorously affected towards them.

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[f] Matt. xvi. 22, 23. [g] Luke ix. 31. [h] Mark ix. 12. John iii. 14. Luke xviii. 31. xxii. 37. John xiii. 1, 3. xix. 28. [i] John xvii. 24. Matt. xix. 28. xxv. 31. [k] Matt. xx. 19. [l] John vi. 62. [m] See the texts quoted at [i]. [n] 1 Pet. ii. 21. [o] Heb. ii. 13, 14, 17. [p] Luke xxii. 28. [q] Heb. iv. 15. [r] ib. v. 2.

We must also carefully remark of him, that he possessed the most [s] exquisite feelings of human nature in the highest degree. He was susceptible of [t] joy, which instantly burst forth in devout thanksgiving. He was prone to compassion, and repeatedly melted into tears. The innocence of children engaged his affection; his heart was open to the impressions of friendship; and when he saw any degree of virtue, he [u] loved it. He was grieved at unbelief, and had a generous indignation against vice: and we find him touched with the quickest sense of his own wrongs: "Are [w] ye come out as against a thief, with swords and staves, to take me?"

Sometimes he spake of his sufferings with the greatest sensibility. "I have [x] a baptism to be baptized with: and how am I straitened till it be accomplished!" "Now [y] is my soul troubled: and what shall I say? Father save me from this hour. But for this cause came I unto this hour."

It is true that he frequently foretold his death with much composure; and that he sternly reprehended Peter, when, from worldly views, that apostle began to [z] rebuke him for uttering one of these predictions.

The [a] horror of the sharpest sufferings which can be undergone will sometimes be greater, and sometimes less, in the firmest and best minds; as the evil is considered in its own nature, or under the idea of duty and resignation to God. The contest between reason and religion, and the natural dread of the greatest evils, must subsist when the most perfect virtue is called on to suffer them: and where it ends in a becoming resolution, and a pious submission to the Wise and Great Disposer of all events, the character is a consummate one in a [b] moral and religious view.

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[s] See Barrow v. 1, serm. xxxii. p. 475, ed. fol. 1683.
[t] Matt. xi. 25. Luke x. 21.
[u] Mark x. 21.
[w] Matt. xxvi. 55.
[x] Luke xii. 50.
[y] John xii. 27.
[z] Mark viii. 32.
[a] Ignominiæ cruciatuum et mortis horrorem in Christi carne modo majorem modo minorem fuisse apparet. Grot. in Matt. xvi. 23.

Let us now turn our eyes to our Lord's conduct on the night before his crucifixion. Nothing can exceed the sedateness, the wisdom, and benevolence, which appear throughout the whole of it at the celebration of the paschal supper. He first [c] gently censured the contention for superiority which had arisen among the apostles. He then illustrated his doctrine of humility by an example of it, in washing their feet. He proceeded to declare with much [d] emotion his knowledge of Judas's ungrateful and perfidious intention; he mentioned the aggravations and the dreadful consequences of his guilt; but described the traitor covertly, and addressed him obscurely, till compelled by Judas's own question to point him out publicly. He exhorted his disciples to mutual [e] love with a paternal affection. In consequence of Peter's declared self confidence, he foretold his fall; but when Peter vehemently [f] repeated his asseveration, our Lord did not repeat his prediction. He instituted a most simple, expressive and useful rite in commemoration of his death; instructed, advised, and comforted his disciples with the most unbounded affection; and closed with a solemn act of [g] piety as striking a scene as imagination can conceive of lowliness and benignity, of prudence and wisdom, of decorum and majesty, of composure and resignation.

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[b] Aristotle thus describes the man of fortitude: *δεῖ φοβεῖσθαι μὲν, ὑπομένειν δὲ.* Evils must be feared by him, and yet undergone. Magna mor. p. 160, ed. Du Val. So Eth. Nicom. iii. vii. 1. *φοβήσεται μὲν οὖν καὶ τὰ τοιαῦτα· ὡς δὲ δεῖ, καὶ ὡς λόγος, ὑπομενεῖ, τοῦ καλοῦ ἕνεκα.* The man of fortitude will fear human evils; but will undergo them as he ought, and as reason prescribes, for the sake of what is becoming and right.

[c] Luke xxii. 25, &c.

[d] John xiii. 21.

He then resorted to his accustomed place of retirement, and where he knew that Judas would execute his treason: for he [h] knew all things which should befal him.

I shall now inquire what were the causes of that [i] agony and [k] deadly sorrow, of that sore amazement and heavy[l] anguish, which seized him on the approach of his sufferings; and which drew from him such intense and persevering supplications that God would avert them.

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[e] John xiii. 34. [f] Matt. xxvi. 35. [g] John xvii. [h] ib. xviii. 4.

[i] The word ἀγωνία, Luke xxii. 44. has not so strong a sense as the corresponding one in our language. It properly signifies the fear which men have when they are about to contend with an antagonist: and in this sense is opposed to great fear. When Hector was on the point of engaging with Ajax, the Trojans feared greatly; but Hector only ἠγωνία. See Dionysius Hal. in Clarke's note on Il. vii. 216. Aristotle describes it to be fear at the beginning of an undertaking: φόβος τις πρὸς ἀρχὴν ἔργου. Probl. ii. 31, p. 691, ed. Du Val. The Stoics defined it to be the fear of an uncertain event: φόβος ἀδήλου πράγματος. Diog. Laert. Zeno. vii. sect. 113, p. 435. ed. Amst. 4to. It is twice used by Diodorus Siculus for the anxiety of the Egyptians while the Nile was rising. ed. Wess. p. 44. And an apposite passage is quoted by Lardner on the Logos, p. 7. from Nic. Damascen. apud Vales. excerpt. p. 841. where all are said to be ἀγωνιῶντες, and Julius Cesar to be μεστὸς ἀγωνίας, while Octavius's life was in danger from illness. Per catachresin ponitur pro quovis timore, says H. Stephens in voc. and accordingly in Syr. ἀγωνία is rendered by *fear*, from דחל timuit. See Wetstein in loc.

[k] H. Stephens translates the word ἐκθαμβέομαι Stupore attonito percellor, Pavore attonito perterreor. He derives it from θήπω, stupeo.

I cannot suppose that he was penetrated with a sense of God's indignation at this time. That is the portion of those only who do evil. A voice from heaven repeatedly pronounced our Lord the beloved Son of God, in whom he was well pleased. And he was now about to evidence his[m] obedience and love to his Father in a most illustrious manner. He was also about to[n] sanctify himself for the sake of his disciples, and of all mankind. And what are his own words? "Therefore doth my Father[o] *love* me, because I lay down my life that I may take it again."

Nor was Christ at this time under the immediate power of Satan. In the concluding scenes of his life

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It denotes wonder; see Mark x. 32. Luke iv. 36. v. 9. Acts iii. 10, 11. ix. 6. It also denotes that fear which often accompanies wonder. Compare Mark xvi. 5, 6. with Luke xxiv. 5. Matt. xxviii. 5. The word θάμβησεν Il. i. 199. is explained by Didymus, ἐφοβήθη, ἐξεπλάγη. See Pearson on the Creed. Article *suffered.*

[l] 'Αδήμων, whence ἀδημονέω, is derived from ἀδέω tædio afficior, proprie præ defatigatione. Ἄδος signifies satietas; defatigatio, quæ est laboris velut satietas. And Eustathius defines ἀδημὼν, one who fails, (animo concidit,) as it were from a satiety of sorrow. Ὁ ἐκ λύπης, ὡς οἷα καὶ τινος κόρȣ, (ὅς ἄδος λέγεται,) ἀναπεπτωκώς. See H. Stephens: Reimar's Dion Cassius, p. 924, note, § 215. Wetstein in loc. Phil. ii. 26.

[m] John xiv. 31.

[n] ib. xvii. 19. Matt. xx. 28. xxvi. 28. 2 Cor. v. 14.

[o] John x. 17.

the evil one might be said to "bruise [p] his heel," because he afflicted him by his instruments. After the temptation the devil is said to depart from him, "for [q] a season." If the phrase implies that he returned during our Lord's agony and sufferings, what his emissaries and imitators did may be attributed to his agency. When our Lord said to his apostles at the paschal supper, "The [r] prince of this world cometh;" the meaning is, that he was coming by those unjust and violent men who resembled him. And again, when Jesus said to the Jewish rulers, "This is your [s] hour, and the power of darkness;" he meant the power of wickedness, of men who hated the light, and came not to it lest their deeds should be reproved. But that the mind of Christ was now disquieted and harassed by Satan himself, is a horrid idea, the dictate of gloomy minds, and wholly inconsistent with God's goodness to the Son [t] of his love.

Nor was he oppressed and overcome by the sense that he was to bear [u] the sins of mankind in his own body on the tree; and to [w] redeem us from the curse of the law, being made a curse for us. A foresight of conferring unspeakable benefits on the human race would tend to alleviate, and not to imbitter, the sufferings of the benevolent Jesus: unless at this time he was [judicially] [x] stricken, smitten of God, and afflicted: an idea which the prophet excludes; and which his own sinless rectitude, and God's perfect goodness, exclude. Though God had wise reasons for not restraining those who afflicted our Lord, yet he was so far from heightening his afflictions above their natural course, that he sent an [y] angel from heaven to strengthen him. Jesus suffered by the wickedness of men; but he was not punished by the hand of God. Nor should his death, and the bitter circumstances preceding it, be considered as a full compensation to strict justice; but as God's merciful and gracious method of reconciling man to himself.

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[p] Gen. iii. 15. [q] Luke iv. 13. [r] John. xiv. 30. [s] Luke xxii. 53.
[t] Col. i. 13. [u] 1 Pet. ii. 24. [w] Gal. iii. 13. [x] Isai. liii. 4.

Those divines entertain the most just and rational notions who do not think that our Lord's broken and dejected spirit was a trial supernaturally induced; but assign natural causes for the feelings which shook his inmost frame. He felt for the wickedness and madness of those who persecuted him in so unrelenting a manner, notwithstanding his beneficent conduct, his laborious and admirable instructions, and the convincing evidences of his divine mission; for the irresolution, timidity and despondency of his friends, and for the ingratitude, perfidy and guilt of the wretched and devoted Judas. He foresaw the unjust offence which his death on the cross would give both to Jews and Gentiles; the exemplary destruction of his country; the spirit of hatred and persecution which would arise against his church, and even among those who were called by his name; and the unbelief and sins of mankind, which exposed them to such a weight of punishment here and hereafter. And these and such like painful sensations, and gloomy prospects, made the deepest impression at a time when he had a lively view of the immediate indignities and insults, of the disgrace, and horrid pains of death, which awaited [z] him during the long and sharp trial of his wisdom and goodness.

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[y] Luke xxii. 43. That some omitted this part of the history, see Lardner's Cred. p. ii. v. iii. 142. Hist. of Heretics: 252. and Grotius's note in loc. who says: Illaudabilis fuit & superstitio & temeritas illorum qui hanc particulam & sequentem de sudore delevere.——Christus destitutus divinitatis in se habitantis virtute, humanæque naturæ relictus,—opus habuit angelorum solatio.

When he came to the place where a follower and friend was to betray him, and where the Jews were ignominiously to seize and bind him as a malefactor, the scene excited a perturbation of mind, and he was depressed by sorrow and anguish proportioned to his exquisite sensibility, the consciousness of his wrongs, and his extensive foresight.

And how did our Lord act under the extreme sorrow which overwhelmed him? He offered up the following [a] prayer to his Father: "My [b] Father, all things which are fit and right are possible with thee : if it be possible, if the wise plan of thy moral government admit of it, let this bitter and deadly cup pass from me : nevertheless, not as I will, but as thou wilt. If this cup of pain and torture cannot pass from me, but that I drink it, thy will be done." He thrice addressed himself to his Father in words of the same import. And being in an agony, having the prospect of an excrutiating death immediately before him, he prayed the more intensely : and his body was so affected by the state of his mind, that drops exuded from him, the copiousness of which bore [c] resemblance to drops of blood. The author of the epistle to the Hebrews observes that he "[d] offered up prayers and supplications to him who was able to save him from death, with a strong cry and with [e] tears ; and was heard" from the filial reverence with which he prayed. God administered to him [f] extraordinary consolation. But thus far only his supplications availed. For the cup of death was not removed from him.

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[z] See most of these causes well enlarged on in Dr. Harwood's Dissertation on our Saviour's Agony. [a] Jortin says, after Grotius on Matt. xxvi. 39. "We must observe that our Lord was made like unto us in all things, sin excepted; and that, upon this and other occasions, he experienced in himself what we also frequently find within us, two contrary wills, or, to speak more accurately, a strife between inclination and reason; in which cases, though reason gets the better of inclination, we may be said to do a thing willingly, yet with an unwilling mind." vol. iv. Serm. iii. p. 42. The whole discourse should be attended to by those who study this subject. I likewise recommend a careful perusal of Lardner's Sermons on our Lord's sufferings. [b] Matt. xxvi. 39, &c. and p. p.

Of this scene our Lord intended to make three of his apostles witnesses : for he advanced only a small distance from them, and the moon was full. But they slept through sorrow ; contrary to their Master's commands, ever given for the gravest reasons, and which should have been particularly obeyed in such circumstances. At the close of it he said, The design for which I separated you from my other disciples being ended, "[g] sleep on now, and take your rest." On uttering these words, he heard the approach of those who came to apprehend him, and immediately added, "It is [h] enough: the hour is come: behold the Son of Man is betrayed into the hand of sinners: Rise, let us advance: behold he who betrayeth me is at hand."

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[c] Τοὺς παχεῖς ἐκείνους, καὶ παραπλησίους αἵματος θρόμβοις ἱδρῶτας ἐξίδρωσε. Photii ep. 138, p. 194. ed. Lond. 1651. [d] Heb. v. 7. [e] Luke xxii. 43. [f] Matt. xxvi. 45.

Here some observations are necessary.

The captain of our salvation, who was made perfect through sufferings, set a most useful example to his followers who were doomed to undergo the same fiery trial. He gave them no lesson of a proud and stoical insensibility. The natural evils [i] of life he treated as evils; and a violent death by lingering torture, as the greatest natural evil.

He foresaw that [k] some of his disciples would madly court persecution. But he gave no sanction to such enthusiasm by his own conduct. He had before taught them to use [l] prudence in avoiding persecution; and he now taught them to pray against it with perseverance and earnestness, but at the same time with the most entire resignation. And this is true constancy in a Christian martyr, if he first fervently prays against sufferings which every man must abhor, and then firmly undergoes them, if it is God's will not to avert them from him. It was fit that our Lord's example in this respect should be openly proposed to the world; and I believe that every sober and pious [m] Christian, of the greatest constitutional fortitude, has publicly or secretly followed it, from the irresistible bent of human nature.

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[g] Mark xiv. 41. The word ἀπέχει, which Hesychius explains by ἀπόχρη, ἐξαρκεῖ, seems a retracting of what he had just allowed. "But enough of sleep." He is represented as speaking *to the instant*.

[h] Heb. ii. 10.

[i] With a view to the evils which are thick sown in life, or, perhaps, to the persecutions of his followers, he observed, that sufficient unto the day was the *evil* thereof. Matt. vi. 34. He spoke the language of nature, when he called the temporal advantages of riches *good* things; and Lazarus's pain and poverty, *evil* things; Luke xvi. 25. and, again, when he thus foretold Peter's crucifixion, that another should gird him, and carry him whither *he would not*. John xxi. 18.

[k] Lardner's Testimonies, ii. 174, 358. iii. 349, 351. On Heretics, p. 238.

[l] Matt. x. 23.

Our Lord also taught Christians in all ages, what the depravity of the world made it necessary for many to bear in mind, that a state of the sharpest sufferings was consistent with the favour of God; and that the most perfect innocence, and the brightest prospect of future glory, could not overcome the natural horror of them. To prevent despair in any, he made himself a pattern to the [n] *weakest* and *tenderest* of mankind. "He sanctified the passion of fear, and hallowed natural sadnesses, that we might not think the infelicities of our nature, and the calamities of our temporal condition to become criminal, so long as they make us not to omit a duty." He that fears death, and trembles at the approximation of it, and yet had rather die again than sin once, hath not sinned in his fear: Christ hath hallowed it, and the necessitous condition of his nature is his [o] excuse.

I have supposed that our Lord prayed against his death, and not against his dejection of mind: agreeably to his words in another place, where his crucifixion *must* be meant: "Shall [p] I not drink of the cup which my Father hath given me?" I do not else see how the apostle's words have due force; where he observes that our Lord prayed to him who was [q] *able to save him from death.* I cannot else understand St. Matthew's words, "O my Father, if this cup may not pass from me, [r] unless I drink it, thy will be done:" which must refer to a future cup of suffering, and not to one which he had already drunk. Nor do the strong expressions used by our Lord admit of the other supposition. He could not doubt whether it were [s] *possible* that God could remove from him his discomposure and dismay.

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[m] See Luke xviii. 7.

[n] Archbishop Tillotson. Serm. cxxxvi. p. 236, fol.

[o] Bishop Taylor's Life of Christ, p. 488.

I say then that our Lord prayed against his *death:* "My [t] Father, if it be possible, let this cup pass from me." "[u] Father, all things are possible with thee: remove this cup from me." "[w] Father, if thou be willing to remove from me this cup, *well.*" However, he immediately added words to this effect: "Nevertheless, not my will, but thine, be done." But how could he pray against an event which he himself and so many prophets had foretold? Lardner has answered, that, notwithstanding predictions, good and evil will influence the mind; and we should perform our duty suitably to our circumstances. Our Lord, says he, foretold the fall of Peter, the treachery of Judas, and the destruction of Jerusalem; and yet used the natural means to prevent [x] them. What this judicious writer has suggested may be strengthened by observing that many of God's commands and predictions, though expressed absolutely, appear in the history of his providence to have been conditional and revokable. Abraham was commanded to sacrifice his son; and God [y] recalled the command, when he had proved his faith and obedience. David [z] besought God for his child with fasting and tears, after Nathan had foretold his death: for he said, "Who can tell whether God will be gracious unto me, that the child may live?" Jonah was sent to prophesy against the inhabitants of Nineveh, that their city should be overthrown in forty days: and [a] yet God spared them on their humiliation and repentance. God said to Ahab by the prophet Elijah, "[b] Behold I will bring evil upon thee:" and yet the sentence was remitted in part; for God afterwards declared that, because Ahab humbled himself, he would not bring the evil in his days; but in his son's days would he bring the evil on his house. And though, in Hezekiah's sickness, God said to him by Isaiah, "Give [c] charge concerning thy family; for thou shalt die, and not live;" yet, in consequence of his fervent supplication, God healed him on the third day, and added to his life fifteen years.

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[p] John xviii. 11.
[q] Heb. v. 7.
[r] c. xxvi. 42.
[s] Matt. xxvi. 39, 42. Mark xiv. 35, 36.
[t] Matt. xxvi. 39.
[u] Mark xiv. 36.
[w] Luke xxii. 42.
[x] Sermons, vol. ii. p. 70.

But why were not the prayers offered up by our Lord effectual; since he said to Peter very soon afterwards, "[d] Thinkest thou that I cannot now pray to my Father, and he shall give me at hand more than twelve legions of angels?" I answer, Because our Lord prayed with resignation to his Father's will, and not absolutely. "None [e] took his life from him, but he laid it down of himself. He had power to lay it down, and he had power to take it again." He submitted to death from a conviction of its fitness. When his anguish of mind was allayed, and his commotion natural to man subsided, his language was, "[f] Shall I not drink the cup which my Father hath given me?" "How [else] shall the scriptures be fulfilled, that thus it must be?" as if this particular reason for his death had been recollected by him, or had been [g] recalled to his mind by the angel who [h] appeared to him.

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[y] Gen. xxii. [z] 2 Sam. xii. [a] Jon. c. iii. [b] 1 Kings xxi. 21, 29.

[c] 2 Kings xx. Here see 1 Sam. xxiii. 12. Jer. xviii. 7, 8. xxxviii. 17.

[d] Matt. xxvi. 53.

But it may be urged that he, who had a [i] glory with the Father before the world was, must have known the necessity of that event against which he prayed.

I answer, that to assert the strict and absolute [k] necessity of Christ's death becomes not us who know so little of God's unsearchable ways: that we do not understand the manner in which the divine and human natures were united in Christ, and therefore may doubt whether the superior nature did not sometimes [l] forsake the inferior, and withhold its communications from it: and that the wise providence of God might so order events as they would most benefit the world in a moral view; and therefore might exhibit our Lord in such circumstances as furnished most instruction and consolation to his persecuted followers.

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[e] John x. 18.

[f] Matt. xxvi. 54. Mark xiv. 49.

[g] See Mark ix. 12. Luke xviii. 31. Matt. xxvi. 24.

[h] Luke xxii. 43.

[i] John xvii. 5.

[k] See Ben Mordecai, letter vi. 85. p. 748, &c. 8vo.

[l] See Ben Mordecai, vi. 89. "As to the objection that the weakness of the flesh was absorbed in the divinity, it may just as safely be asserted that the power of the divinity was absorbed in the flesh: for as to the consequence of the conjunction of the angel of the covenant with the flesh in which he was incarnate; or in what degree the temptations of Christ might affect him; that is, how easy or how difficult it might

I now proceed to shew our Lord's composure of mind, after he had thus strongly expressed the perturbation which had been raised in him by his foreknowledge of the many dark events which awaited him, and particularly by his abhorrence of a violent and excruciating death.

He went [m] forth to meet the traitor, and the officers sent to apprehend him; he [n] discovered himself to them; and when God had struck them with such a miraculous awe that they [o] fell on the ground, and had thus demonstrated Jesus's power of restraining their violence, our Lord made them this wise and benevolent request, "If [p] ye seek me, let these [my attendants] depart." He [q] mildly addressed the perfidious Judas: he was so collected as instantly to

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be for Christ to resist them; I presume we are entirely ignorant: and have no right to argue from our ignorance against the fact itself." And Grotius and Tillotson say that the Divine Wisdom communicated itself to Christ's human soul according to his pleasure, and as circumstances required. Grotius on Mark xiii. 32. Tillotson, vol. ix. p. 273. Beza also says, Imo et ipsa θεότητος plenitudo sese, prout et quatenus ipsi libuit, humanitati assumptæ insinuavit. On Luke ii. 52. These three last authorities are quoted by Mr. Farmer on the Temptation, p. 130. See Mark iii. 9. Luke ix. 52. Mark xi. 13. xiii. 32. Matt. xxiv. 20.

[m] John xviii. 4. [n] ib. *v.* 5. [o] *v.* 6. [p] *v.* 8. [q] Matt. xxvi. 50. Luke xxii. 48.

perceive the necessity of working a [r] miracle to prevent the ill consequences of Peter's affectionate but rash violence; and he forewarned that apostle, and all mankind, that [s] drawing the sword in the cause of his religion would involve the good and bad, the persecuted and persecutor, in undistinguished destruction: he declared his readiness to [t] fulfil the scriptures by his death: he meekly [u] expostulated with the people for their violent and disgraceful manner of apprehending him: while he stood before Caiaphas, he [w] shewed a composed attention to Peter's irresolution and timidity, and penetrated him with a sense of them by the majesty of his eye: at the same time, he [x] replied with the most exemplary self command to the officer who struck him for answering the high priest in a manner full of reason and dignity: before Caiaphas, and the whole council of the chief priests, elders and scribes, he [y] entered into no vindication of himself, no explanation of his perverted expressions, against the false witnesses suborned to accuse him: but, when adjured by the living God to say whether he was the Christ the Son of the blessed God, he answered, I am; though he knew that they would impute it to him as blasphemy, a crime which by the [z] law of Moses was punishable with death.

Fortitude under actual sufferings, is patience; and submission to them because they are the will of God, is resignation.

[r] Luke xxii. 51. [s] Matt. xxvi. 52. [t] ib. xxvi. 54. [u] ib. v. 55.
[w] Luke xxii. 61. [x] John xviii. 23. [y] Matt. xxvi. 62.
[z] Lev. xxiv. 16.

How did Jesus act, when those who held him [a] spat in his face; when they blindfolded him, and smote him on the face with the palms of their hands, or struck him with their staves; when they derided his prophetic spirit and Messiahship in this taunting language, Prophesy who he is that smote thee? Under all these circumstances of indignity, "he [b] opened not his mouth, like a lamb led to the slaughter."

When he stood before Pilate, he astonished him by not seeking to avert death in the usual way of [c] defending himself against the accusations of his enemies: and as before the Jewish high priest and council he acknowledged himself to be the Christ the Son of God, which had the appearance of blasphemy; so before the Roman governor he confessed that he was a [d] King, which had the appearance of sedition.

Before [e] Herod he conducted himself with the same majesty, the same patient endurance of wrongs, and the same resolution to decline the means of self preservation which became his peculiar circumstances. He refused to gratify the idle curiosity of the Tetrarch by working a miracle, and to give that account of his life and ministry which might have been credited on the authority of others: for which Herod and his soldiers treated him with contempt and scorn, and sent him back to Pilate arrayed in a gorgeous robe, in derision of his claim as a king.

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[a] Matt. xxvi. 67, 68. and p. p. What a very strong mark of contempt spitting on a person is accounted in the east, see in Bishop Lowth on Isai. l. 6. Demosthenes closes the aggravating circumstances of a striker in this manner, ὅταν κονδύλοις, ὅταν ἐπὶ κόῤῥης, *when with the hand, when on the cheek:* he adds, *these circumstances* κινεῖ καὶ ἐξίστησι, *move and transport with rage;* and in the same oration he observes, οὐκ ἐστὶ τῶν πάντων οὐδὲν ὕβρεως ἀφορητότερον, *of all things there is nothing more intolerable than petulant and insolent injury.* In Midian. So Quinct. l. vi. c. 1. Plurimum affert atrocitatis modus, si *contumeliosè:* ut Demosthenes ex parte percussi corporis invidiam Midiæ quærit.

[b] Isai. liii. 7.

[c] Matt. xxvii. 13, 14.

[d] John xviii. 37.

[e] Luke xxiii. 8—11.

When our Lord was again brought before Pilate, [f] a robber and a murderer was preferred to him by that very [g] multitude who had heard his divine instructions, and seen, or perhaps experienced, his beneficial power: nor did even this vile indignity extort from the meek Jesus a word of expostulation.

Then Pilate [h] commanded that Jesus should be scourged; after which severe and ignominious punishment the whole band of the Roman soldiers made him their sport, crowned him with thorns, clothed him in purple, delivered him a mock sceptre, paid him mock adoration, addressed him with mock titles of royalty, spat on him, and smote him on the head.

The sight of Jesus, thus derided and afflicted, did not satiate the fury of his enemies; but after they had afforded him a further opportunity of displaying his dignity, and resolution to meet death, by giving no [i] answer to Pilate's question, "Whence art thou ?"

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[f] Matt. xxvii. 20. and p. p.

[g] Josephus speaking of the Pharisees, says, τοσαύτην δὲ ἔχουσι τὴν ἰσχὺν παρὰ τῷ πλήθει, ὡς καὶ κατὰ βασιλέως τι λέγοντες, καὶ κατὰ ἀρχιερέως, εὐθὺς πιστεύεσθαι. Ant. 13. 10. 5. Quoted by Harwood on John ii. 24. They have so much power with the people that even if they allege any thing against the king or high priest, they are immediately believed.

[h] John xix. 1—3. and p. p.

[i] ib. v. 9.

they extorted the [k] condemnation of him from his worldly minded judge by their loud and artful solicitations.

Then was Jesus led away to be crucified : his cross, or part of it, was laid on him, as the manner was ; and he bare it till his exhausted strength sunk under it : " and two others also, *who were* [l] malefactors, were led with him to be put to death." On the way, a great multitude of women bewailed and lamented him : but he turned about to them, and, with a heart full of commiseration, bade them deplore their own impending sufferings, and not his ; declaring at the same time, but in figurative and covert language, that, if the innocent suffered such calamities, much greater would befal those whose crimes made them ripe for [m] destruction : " If they do these things in the green tree, what shall be done in the dry."

When he came to the place of crucifixion, he was offered wine mingled with myrrh, which was designed to blunt the sense of pain by inducing a state of stupefaction : but he received it not : he declined this office of humanity, that he might shew himself unappalled by the horrors of instant crucifixion ; and that he might fully possess his reason, and thus display the virtues suitable to his high character in the season of so severe a trial.

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[k] We may account for Pilate's conduct from his knowledge of Tiberius's extreme jealousy and cruelty.

[l] So Luke xxiii. 32. should be translated and pointed. Sed oblitus sum Lucæ xxiii. 32. in κακοῦργοι utrinque hypostigmen notare ; says H. Stephens, in his curious preface to his Greek Testament, 12mo. 1576.

[m] Luke xxiii. 27—31.

A title, deriding his royal descent and dignity, was placed on the cross to which he was fixed. He was crucified between two malefactors; and, probably while the nails were piercing his hands and feet, when the sense and feeling of his ignominious sufferings were strongest, he thus prayed and pleaded for his murderers; "[n] Father, forgive them; for they know not what they do."

In this situation, which might have excited the pity of the most unfeeling spectator, and of the bitterest [o] enemy, our Lord was reviled and mocked, his power was questioned, his prophecies perverted, and his dignity blasphemed, by the Jewish people, by the Roman soldiers, and by the Chief Priests, Scribes and Elders; the rulers mixing themselves with the throng, to feast their eyes with his sufferings, and to insult him under them.

But such conduct served only to display the greatness of the sufferer. The patience of Jesus remained unmoved. Here, as when he stood before his judges, he left his life and doctrine, his prophecies and miracles, the supernatural knowledge displayed by him, and the voices from heaven which bear him witness, to speak for him a stronger language than words could convey. As Origen [p] observes, his silence, under all the indignities and reproaches which he met with, shewed more fortitude and patience than any thing said by the Greeks under their sufferings.

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[n] Luke xxiii. 34.

[o] Θέαμα δ᾽ ἦν
Τοιοῦτον οἷον καὶ στυγοῦντ᾽ ἐποικτίσαι.
Oed. tyr. 1319.
Such a sight
Might raise compassion in an enemy.

[p] L. 7. § 54, 5, 6, p. 368, 9. Lardner's Testimonies ii. 317.

And again, when one of the malefactors reproached him, he answered him not: but when the other [q] said, "Lord, remember me when thou comest into thy kingdom," he thus acknowledged himself to be a king, and one who had the [r] keys of heaven and hell, "Verily, I say unto thee, To day shalt thou be with me in paradise;" in the state of those who are separated, as in a garden of delight, for God's acceptance.

It is a remarkable instance of our Lord's composure, that, in the midst of his exquisite pains, he recommended his mother to that most benevolent apostle St. John.

The next circumstance in the order of events is, that about the ninth hour our Lord cried with a loud voice, "My [s] God, my God, why hast thou forsaken me?" As the words in the original [t] psalm do not import a dereliction of the Deity, they cannot be thus understood when used by our Lord. In this strong language the Psalmist described imminent [u] distress and danger from the [w] sword of [x] scornful and [y] mighty enemies. He did not mean that he was totally forsaken by Jehovah, whom he afterwards entreated not to be [z] far from him, whom he called his [a] strength, whom he characterized as [b] not hiding his face from the afflicted, and to whom he promised [c] praise and thanksgiving in return for the mercies which he implored. In the same terms our Lord expressed the greatness of his anguish; when, in the prophetic words of the psalm, which is sometimes applicable to David and sometimes to the Messiah, "he [d] was poured out like water, his bones were separated from each other, his heart was like wax, it was melted within him." Our Lord's language, I say, was dictated by extreme suffering, and not by distrust. In the style of the [e] Hebrew scriptures, when God permitted individuals or nations to be oppressed and afflicted, he was said to hide his face from them, to forget, reject, or forsake them. Our Lord could not suppose that God had cast him off, because immediately before and after these words he reposed an entire confidence in him. During his crucifixion he twice called God his [f] Father, he declared his assurance that he should enter into a [g] state of happiness, and accordingly he resigned his departing [h] spirit into his Father's hands. He likewise saw, during the space of three hours before he expired, that God miraculously interposed in his behalf, by diminishing the light of the sun and shedding a comparative darkness over the whole land, or, at least, that part of it which was adjacent to Jerusalem. When Jesus had thus poured forth his sorrows, in the words of a sacred hymn which foretold many circumstances of his death, God, who had, as it were, hidden his [i] face from him for a moment, had mercy on him with everlasting kindness, and speedily closed the scene of his sufferings. For, immediately after this, "[k] Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." This thirst was the natural consequence of his pains, and of that effusion of blood which was occasioned by piercing his hands and his feet. But, unless it had remained that the [l] prophecy of the Psalmist should receive its [m] full completion, it was a circumstance on which he would have observed a majestic silence: such was his command over himself, and so attentive was he that not one jot or tittle of the prophets should pass away. "[n] Now there was set a vessel full of vinegar;" the mean drink of the Roman soldiers; and one of the bystanders filled a sponge with vinegar, and placed it upon a bunch of hyssop, and by means of a reed advanced it to his mouth. "[o] When Jesus therefore had received the vinegar, he said, It is finished:" The prophecies concerning me, antecedently to my death, have had their accomplishment: I have finished my laborious and painful course: I have thus far performed thy will, O God. Immediately after this, he expired with words expressive of a perfect reliance on God, and a firm persuasion of his acceptance: "[p] Father, into thy hands I commend my spirit."

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[q] Luke xxiii. 42. [r] Rev. i. 18. [s] Matt. xxvii. 46. [t] Psal. xxii. [u] ib. v. 11. [w] v. 20. [x] v. 7, 8. [y] v. 12, 13, 21. [z] v. 11, 19. [a] v. 19. [b] v. 24. [c] v. 25.

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[d] Psal. xxii. 14.

[e] See Job xx. 19. Psal. xxxvii. 25. xxxviii. 10, 21, 22. xlii. 9. xliii. 2. lxxi. 11, 12, 18. Isai. xlix. 14. liv. 7, 8.

[f] Luke xxiii. 34, 46.

[g] ib. v. 43.

[h] v. 46.

[i] Isai. liv. 7, 8.

Thus did our Lord appear as great in his sufferings as in his actions, in his death as in his life; and thus did he exhibit a wonderful example of forgiveness and composure, of magnanimity and conscious dignity, of filial love and pious resignation, in the midst of the most horrid tortures that human nature is capable of sustaining.

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[k] John. xix. 28.

[l] See Lardner's Test. ii. 303, § 24. where Origen objects that Jesus was unable patiently to endure thirst.

[m] See Psal. lxix. 21. Matt. xxvii. 34.

[n] John xix. 29. and p. p.

[o] ib. v. 30.

[p] Luke xxiii. 46.

SECTION IX.

OF OUR LORD'S VERACITY.

WHEN Jesus is said to have "[a] dwelt among us full of grace and *truth*," the evangelist may either mean to characterize him as sincere, faithful and true, or to oppose the solid and substantial truths of his doctrine to the types and shadows of the law.

Most justly did our Lord say of himself that "he [b] told the Jews *the truth* which he had heard from God;" and that, "because he told them [c] *the truth*," however contradictory to their prejudices, "they did not believe him." He paid a constant regard to the virtue of veracity; it was a prevailing principle with him, and a constituent part of his character: and therefore, when he had fearlessly acknowledged his regal dignity to Pilate, he added, "For this cause was I born, and for this cause came I into the world, that I should bear witness to the [d] *truth*:" that in fit circumstances I should acknowledge my high office, and should preach and confirm the religion which I am sent to found, whatever danger I may incur by such a conduct.

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[a] John i. 14. [b] ib. viii. 40. [c] v. 45. [d] John xviii. 37.

Suitably to this character, Jesus plainly reproved the [e] faults of his friends and enemies; warned the [f] rich of their extreme danger; foretold the persecutions of his church in all ages; taught that taking up the [g] cross was the consequence of becoming his disciple in the earliest age of the church; and proclaimed, not to a few but to multitudes which followed him, that, before they became his disciples in those days of fierce opposition to the gospel, they must count the cost, and forsake all that they had.

In like manner, when James and John, full of worldly ideas, preferred their ambitious request, that in our Lord's kingdom one might sit on his right hand, and the other on his left, the reply was an open and upright one; "To [h] sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father." And when our Lord was asked by four of the apostles at what time the destruction of the temple should happen, he premised a particular and descriptive prophecy, explained the preceding signs of the events foretold, and assured them that many who were then living should see the accomplishment of his predictions. This might have sufficed; and, no doubt, would have appeared satisfactory: but the admirable rectitude and simplicity of his mind led him to add, that the spirit of prophecy afforded not an useless gratification to over curious men by exactly specifying this awful period: "Of [i] that day and [k] season none knoweth; neither the angels who are in heaven, nor the Son, but the Father only." And, again, in the garden of Gethsemane he began with declaring to the chosen witnesses of his agony that his "[l] soul was exceeding sorrowful even unto death:" and he then commanded them to "remain in that place, and watch with him." He might have drawn a veil over the whole scene: but he was at an infinite distance from dissimulation and disguise.

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[e] Matt. xvi. 23. c. xxiii. [f] Mark x. 24, 5. [g] Luke xiv. 25—33.
[h] Matt. xx 23. [i] Compounded of Matt. xxiv. 36. Mark xiii. 32.
[k] Compare Matt. xxiv. 42. Mark. xiii. 33.

Nothing can more strongly illustrate our Lord's ingenuousness and sincerity in his intercourse with his disciples, than those striking words, "In [m] my Father's house are many mansions: IF IT WERE NOT SO, I WOULD HAVE TOLD YOU." My Father's heavenly residence may be compared to a glorious and spacious palace: it is indeed infinite in extent as well as glory: if it had been incapable of admitting you, I would have [n] plainly told you so, as my manner is; I would not have fed you with vain expectations.

In regulating the common discourse of Christians our Lord's precept is, "Swear not at all: but let [o] your communication be Yea, Yea; Nay, Nay: for whatsoever is more than these cometh of evil." Common swearing leads to perjury, and is highly irreverent towards God. Every mode of vehement asseveration, in the usual intercourse of men with each other, proceeds from mutual distrust: but plain affirmation and denial argue a sacred and habitual attention to truth.

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[l] Matt. xxvi. 38.

[m] John xiv. 2.

[n] See Grotius in loc. and Harwood's Life of Christ, p. 179, &c.

[o] Matt. v. 37.

When our Lord commissioned the twelve apostles to preach the gospel, this was part of his instructions; "[p] Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and simple as doves." He recommended to them a prudent simplicity and sincerity: and taught that the mind of a Christian must have no foreign and base *mixture* of cunning, hypocrisy, or falsehood.

That false words must be ranked in the class [q] of idle words condemned by our Lord, is what every judicious critic will allow: and it is also plain that he brands falsehood when he says, "If I should say that I know not the Father, I [r] should speak falsely, like you."

There are some parts of our Lord's conduct, connected with the present subject, which have been usefully discussed by critics and moralists.

After Jesus had cleansed the temple at the first passover, the Jews said, "[s] What sign shewest thou unto us, since thou doest these things? Jesus answered and said unto them, Destroy this temple and in three days I will raise it up." His hearers understood this literally: but our Lord alluded to the temple of his body; and probably intimated his true meaning by the action of pointing to himself. Here the words would be explained by the event: and their intended obscurity subjected them to examination, and impressed them on the memory. Veracity and every virtue must be governed by prudence. A plain reference to his death and speedy resurrection, would have been unwise and dangerous before [t] malignant hearers. Had he directly asserted to them, as he afterwards did to his disciples, that he should be put to death and be raised again on the third day, we have reason to think that he must instantly have preserved his life by miracle.

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[p] Matt. x. 16. Bochart thinks that our Lord had in view Gen. iii. 1. Hos. vii. 11. He observes a like opposition, Rom. xvi. 19. and that the Hebrew word פתי, simplex, is used in a good sense Psal. cxvi. 6. De animal. p. ii. 19, &c.

[q] Matt. xii. 36.

[r] John viii. 55. ἔσομαι ψεύστης:

[s] ib. ii. 18, 19.

There is no difficulty in the passage which Grotius next alleges: "Our [u] friend Lazarus sleepeth: but I go that I may awake him out of sleep." Our Lord used an easy, unostentatious figure; and, when his disciples misinterpreted his words, he said to them plainly, "Lazarus [w] is dead."

Other instances, referred to by the same learned writer, are the following: When Jesus said to the apostles, "I [x] appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel;" and when he said soon afterwards, "I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in my Father's kingdom;" he seems to have sufficiently known that they would apply his words to some kingdom of this life, the hope of which they entertained to the very [y] moment of his ascension.

In the former of these places, our Lord certainly described heavenly pre-eminence under earthly ideas.

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[t] See Grotius in loc. and de jure belli et pacis l. iii. c. 1, § x. 2.

[u] John xi. 11.

[w] ib. v. 14.

[x] Luke xxii. 29, 30.

[y] Acts i.6.

But he had told his disciples [z] immediately before, that they did not resemble kings and potentates of this world. It was plain therefore that his kingdom was not a temporal one. On another occasion he had promised them honour ; [a] but it was in the regeneration, when he should sit on his glorious throne. And what was the time of this event ? The [b] final judgment; when all nations should be gathered before him. And even during the paschal supper he explained how he would [c] manifest himself to those who loved him : his Father and he would come, and make their abode with them by the Spirit. Teachable and attentive minds might therefore have understood him as speaking of that honour and power which he was to bestow on the apostles in his future spiritual kingdom.

And when he asserted that " he should not [d] drink thenceforth of the fruit of the vine, until that day when he should drink it new with his apostles in his Father's kingdom," or, in other words, " until the [e] kingdom of God came ;" they might have recollected that he had often foretold his resurrection on the third day, and had assured them at the very time that, after he was risen, he [f] would go before them into Galilee. And therefore whatever ideas they first conceived, they saw this prediction fulfilled when they ate and [g] drank with him " after [h] he had been declared the Son of God with power by his resurrection from the dead," and had entered upon

[z] Luke xxii. 25, 6.
[a] Matt. xix. 28.
[b] ib. xxv. 31.
[c] John xiv. 21—26.
[d] Matt. xxvi. 29.
[e] Luke xxii. 18.
[f] Matt. xxvi. 32.
[g] Acts x. 41.
[h] Rom. i. 4.

his mediatorial [i] kingdom. And it should be well observed with respect to both these instances, that, shortly after, "the Spirit [k] of truth guided the apostles into all truth," and not only "brought to their [l] remembrance all our Lord's words," but enabled them to understand their true meaning.

Our Lord's reasons for using parables have been given at large. They covertly expressed truths which it was not wise to deliver directly and publicly; or which could be more forcibly delivered under that form. And in private our Lord was open and explicit, as his nature led him to be; "and [m] explained every thing to his disciples."

To this mode of instruction, and to the strong figures which often occur in the scripture, the observation of moral writers is applicable; that nothing is advanced which is designed to mislead, and which differs from the intention of the speaker. They are subject to known laws of interpretation, according to which they are true; and we should always recollect that the easterns delighted in the parabolical and figurative style.

[n] Puffendorf has observed that it is quite unexceptionable to address those ambiguously or obscurely whom we wish to instruct, or whose proficiency we mean to discover. And he has illustrated his assertion by our Lord's words to Philip, "[o] Whence shall we buy bread that these may eat?" Which he spake, as the evangelist observes, to try what degree of faith

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[i] 1 Cor. xv. 20—24. Acts i. 3.

[k] John xvi. 13.

[l] ib. xiv. 26.

[m] Mark iv. 34.

[n] De jure nat. l. iv. c. 1. § 13. 4to.

[o] John vi. 6, 7.

his former miracles had produced in Philip: "for he himself knew what he would do."

When our Lord walked on the sea of Galilee, and seemed [p] willing to pass the ship in which the disciples were tossed by the waves, he designed to evidence his power by shewing himself distinctly to [q] all. When he said, "It is I, be not afraid;" still Peter answered, "Lord, if it be thou, bid me come unto thee on the water." Our Lord also convinced them that he could have passed to the other side of the lake without their assistance: a circumstance which must have added to the exceeding great wonder and astonishment which this miracle was designed to impress on their insensible minds. And [r] Grotius remarks that it might have been his actual intention to cross the lake in this manner, unless he had been earnestly desired to enter the ship.

There is a circumstance in our Lord's conduct somewhat similar to this, when the two disciples, to whom he joined himself on the way to Emmaus, came near to the village, and Jesus "[s] made as though he would have gone further." He might do this partly to try their benevolence and hospitality, and to promote the [t] exercise of these virtues: and, as [u] Grotius says, he might have previously determined to proceed, if he had not been detained by strong persuasion. It may be added, that this mark of respect was due from them to one whose discourse shewed him to be an extraordinary person; and had so much truth and energy in it, that their hearts [w] burned within them while they heard it. The action of passing onwards derived its quality simply from the intention of the agent, which was here a good and upright [x] one.

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[p] Mark vi 48.

[q] v. 50.

[r] l. iii. c. 1. § viii. 3.

[s] Luke xxiv. 28.

[t] Heb. xiii. 2. See a parallel instance Gen. xix. 2, 3.

[u] On Luke xxiv. 28, and de jure, &c. iii. 1. viii. 3.

When the feast of tabernacles approached, Jesus's relations said to him, Go into Judea. He answered, "I go not up [y] yet to this feast, because my time is not yet fulfilled." "I am not yet to die at Jerusalem; and therefore I shall not go thither in company with you, and with multitudes whom the fame of my miracles may draw together. I shall absent myself during the beginning of the feast, that I may not too much attract the notice of my enemies or of my friends." And though our Lord exercised his prophetical office during the feast, both by teaching in the temple and by working a signal miracle; yet, from circumstances unknown to us, there might be much wisdom in his going up to it later than his brethren, and "not openly, but as it were in secret."

My present reason for mentioning this transaction is on account of the various reading, "I go [z] NOT up to this feast:" which seems to set our Lord's words and conduct at variance. It is observable, however, that Porphyry does not found on this passage a charge of falsehood, but of [a] inconstancy and change of purpose: and Whitby, who suggests this observation, thinks that we should retain the [b] reading in our version, which is supported by the greatest weight of authority. It is reasonable to suppose that our Lord's uniform intention was to attend the feast privately, and at a certain time; which removes the charge of levity and mutability: and even if we read, "I go NOT up to this feast," the sense may be, I go not up [c] *now;* which invalidates the accusation of [d] falsehood.

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[w] Luke xxiv. 32. [x] Puffendorf says, Circa exemplum Lucæ xxiv. 28. res plana est. Nam talem gestum præ se ferre cujusvis in arbitrio est: & nihil frequentius in vita communi quam discessum simulare, ut constet, gratine simus futuri hospites. Nam, ni enixe rogemur, serio nobis est propositum abire. 4to. iv. 1. 12. [y] John vii. 8. [z] ȣ̓κ ἀναβαίνω. [a] Inconstantiæ ac mutationis accusat. Hieron. adv. Pelag. ii. 103. See the whole passage in Wetstein.

When the Jews insidiously asked Jesus by what [e] authority he acted, and who gave him that authority, they were pursuing their intention [f] of destroying him. But he, being determined to fulfil the law by suffering on the day of the paschal solemnity, baffled their immediate design with admirable wisdom, by asking them a question relative to the baptism of John, which they durst not answer. Upon which Jesus said to them, "Neither do I tell you by what authority I do these things." He had repeatedly assured them of his divine commission; that he [g] spake as his Father taught him; that he [h] proceeded forth and came from God; that the Father had [i] sanctified him, and sent him into the world. But for weighty reasons he suppressed a like declaration at that time. And an occasional [k] concealment of the truth, justified by prudence, is very different from a transgression of it.

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[b] *ȣ̓́πω ἀναβαίνω.* See his note in loc. and examen Millii.

[c] The original eastern verb might have been used in the participial form; *non ascendens sum:* which is very different from the future, *non ascendam.*

[d] See Lardner's Test. iii. 172.

[e] Mark xi. 28.

[f] ib. *v.* 18.

[g] John viii. 28.

[h] ib. *v.* 42.

[i] ib. x. 36.

[k] See Puffendorf de officio hominis et civis 8vo. 1, 10. 4. Patet—recte tacendo dissimulare

Upon the whole there was no [l] guile in our Lord's words or actions. There is no vice more frequently condemned by him than hypocrisy, by which the outward appearance of men *belies* their inward sentiments; and he observed of the evil spirit that, when he spake a [m] lie, he spake of his own; for he was a liar, and the father, or first forger, of this abject and hateful crime; the introducer of evil and falsehood into God's creation, which before was all goodness and truth.

SECTION X.

OF OUR LORD'S NATURAL AFFECTION.

THE ends of society and the good of mankind require that, in the nearest human relations, nature should strongly incite to the performance of beneficent offices. St. Paul condemns the heathens for being [a] without natural affection; which particularly appeared in the cruel practice of exposing their children: and, in prophetically describing the corrupt ages of Christianity, he represents men as [b] disobedient to parents, and without natural affection. On each of these occasions it is observable that he enumerates the blackest crimes which disgrace human nature.

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me posse, utut maxime interroger, quæ ut ex me sciat alter jus non habet, neque ad id aliqua obligatione ego teneor.

[l] 1 Pet. ii. 22.

[m] John viii. 44.

[a] Rom. i. 31.

[b] 2 Tim. iii. 2, 3.

The amiable and useful principle of natural affection is supposed in many parts of our Lord's discourses: "If a [c] son shall ask bread of any of you that is a father, will he give him a stone?" To "leave [d] brethren, or sisters, or father, or mother, or wife, or children, for his sake and the gospel's," Christ pronounced to be greatly rewardable in this life and the next; though we see, by the restraining clause, that he required this desertion of them only when higher duties would else be violated. He also foretold, as a wonderful and horrid effect of religious hatred, that in times of persecution "the [e] brother should deliver up the brother to death, and the father the child; and that the children should rise up against their parents, and cause them to be put to death."

The Jews made void many of God's commandments by their traditions. The instance which our Lord selected was this: "God [f] commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him surely die. But ye say, Whosoever shall say to his father or his mother, That wherein thou mightest be profited by me is a gift; [actually or intentionally devoted to the service of God;] and shall not honour his father or his mother, *well*." The selection of the example shews the stress which he laid on the precept.

Let us now observe our Lord's own conduct. The gospels record only one circumstance in his behaviour during his childhood: which some of the ancients thought a deficiency, and therefore supplied it by many idle relations; as if on purpose to contrast the dignity of scripture, and of Christ's real character, with their own unbecoming and wild conceits. When he was twelve years of age, a time when the mind becomes sensible of religious impressions, he accompanied his parents to Jerusalem for the purpose of celebrating the most solemn Jewish festival. On their return, "he tarried behind, and after three days was found in the temple, sitting among the teachers of the law, both hearing them and asking them questions. And his mother said unto him; Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." He replied, "[g] How is it that ye SOUGHT me? knew ye not that I MUST NEEDS be in my Father's house?" The wonders, and the prophetic declarations, at his birth, might have lead his parents to conclude that he was sent into the world for great religious purposes: and his early piety and wisdom might have confirmed them in this conclusion. The reply made by him on this occasion intimated circumstances in his character which made his case a peculiar one. After this Jesus went down to Nazareth with his parents, "and was [h] subject unto them." It has been generally thought that he set an example of industry and humility, by working with his hands at his father's [i] occupation.

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[c] Luke xi. 11, &c. [d] Mark x. 29. [e] Matt. x. 21, 22. and p. p.
[f] Matt. xv. 4, 5, 6.

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[g] Luke ii. 49. [h] v. 51. [i] Apud Marcum vi. 3. ipse Christus *faber* appellatur: ut consentaneum sit eum aliquandiu manibus laborasse. Erasmus on Matt. xiii. 55. who observes from Suidas, that τέκτων signifies faber lapidarius vel lignarius: λαοξόος, ἢ, ὁ τῶν ξύλων

When our Lord after his baptism returned into Galilee, and was called, together with his disciples, to a marriage feast; the wine prepared on that occasion failing, his mother said to him, "They have no wine." Some think that she had before seen miracles wrought by him; an opinion inconsistent with the words, "This beginning of miracles did Jesus in Cana of Galilee:" which exclude private as well as public miracles, and confute the accounts of supernatural works imputed to him in the spurious gospel of his infancy; and indeed these are sufficiently extravagant to confute themselves. Why then is Jesus's miraculous power implied in this address? At his baptism he had received recent attestations from God and man; he had intimated to Philip and Nathanael his future [k] intercourse with heaven; and his mother [l] kept in her heart every extraordinary circumstance relating to him: nay, he himself might have informed her that, as he had now begun his public ministry, he should soon prove his divine mission by wonderful works. Our Lord's answer is remarkable: "[m] Woman, what have I to do with thee? mine hour is not yet come." That the appellation was a respectful and honourable one, none can doubt who observes that our Lord used the same form of address on the cross, "[n] *Woman*, behold thy son:" and that, in [o] ancient

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ἐιδημιῶν. That Jews, even of some substance and education, learnt manual arts, see Grot. on Matt. xiii. 55. Acts xviii. 3.

[k] John i. 51.

[l] Luke ii. 51.

[m] John ii: 4. Τί ἐμοὶ καὶ σοὶ sc. κοινόν ἐϛι; Bos Ellips. Τί σοὶ καὶ εἰρήνῃ; 2 Kings ix. 19. Τί Πλειάδεσσι κᾀμοί; Anacr. xvii.

[n] John xix. 26.

[o] Il. iii. 204. Odyss. xix. 221, 555. Soph. Trachin. 233: and numberless other places, particularly in Xen. Cyrop.

writers, persons of rank are frequently thus addressed by their equals or inferiors. The remaining words contain [p] a mild admonition; for which a reason is assigned. "Why dost thou interfere in my conduct as a prophet? What attention do I owe thee in that respect? The Spirit of God is my guide in matters of this nature. And my time of attracting the notice of the Jews by a series of public miracles is not yet come." It is possible that our Lord's mother might be induced by curiosity, or [q] vanity, to insinuate a wish that he would work a miracle on that occasion: and his knowledge of the heart enabled him to penetrate any oblique motive. But when he had given this gentle reproof with the authority of a prophet sent from God, and with a design to prevent a like interference for the future, he suffered her request to sway with him; and, I think, made the first display of his glorious power partly in deference to her.

When our Lord had refuted and reproved the Scribes and Pharisees, with irresistible weight of argument and the most commanding authority, a certain woman thus naturally expressed her admiration of his character, "[r] Blessed is the womb that bare thee, and the breasts which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God and keep it." The mother of Jesus was justly hailed by the angel Gabriel as [s] highly favoured, or [t] gratuitously accepted, of God; and as blessed among women. And again; Elizabeth, [u] speaking by the Holy Spirit, called her blessed among women, and happy in that she had believed. Mary also truly prophesied of herself, that all generations should call her happy. God regarded her low [w] estate, and did great things to her, by giving her a son whose example and instructions were the source of abundant advantage to her; by appointing her the instrument of conveying inestimable benefits to mankind; and by distinguishing and dignifying her above all women, in her becoming, by a singular miracle, the virgin mother of a [w] holy offspring who was the [w] Son of God. This kind of blessedness our Lord allowed to be real, though he could not assign it the highest rank: it consisted in an external privilege: it was the natural means of that true and solid blessedness which arose from knowing and observing the divine commands.

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[p] 2 Sam. xvi. 10. xix. 22. 2 Kings iii. 13. 2 Chron. xxxv. 21.

[q] Bishop Pearce's Vindication.

[r] Luke xi. 27, 8.

[s] ib. i. 28.

[t] Vult, Deum pro sua gratuita bonitate gratam illam et acceptam habuisse. H. Steph. in voc.

At the same time, while he remained in the house at Capernaum where he cast out a demon, and where he confuted and censured the blasphemy of the Jewish rulers, his mother and his brethren came to him, and could not approach him because of the multitude. It was told him therefore, "Thy mother and thy brethren stand without desiring to speak with thee." But he answered, "who is my mother, and who are my brethren?" And he looked round on his disciples, stretched forth his hand towards them, and said, "Behold my mother and my brethren. For whosoever shall do the will of my Father, who is in heaven, the same is my brother and sister [x] and mother." It must be well observed, that immediately before this and the preceding transaction, when from unremitted attention which Jesus paid to his ministry, he and his disciples had not time even to partake of such [y] refreshments as nature required; his [z] kinsmen went out to restrain him: for they said, He is [z] beside himself; he neglects his health, exposes himself to danger, and assumes a prophetic character to which he is not entitled, with a degree of zeal bordering on insanity. "For [a] neither did his brethren believe in him." And it is probable that his mother's tenderness was alarmed by his unwearied labours, and by his free rebukes of the Jewish rulers: and she might design to interpose her request, that he would pay more regard to his ease and safety in the future course of his ministry. Our Lord therefore meant to shew his relations that, in the discharge of his high office, he was sole and sufficient judge, and laid no stress on their interference; but should consider every hearer and doer of God's word as standing in the nearest relation to him, treating them with that very personal affection which he owed and paid to such as were most closely connected with him by the ties of affinity and blood. And we may well suppose that our Lord more readily embraced these proper occasions of disparaging his relationship to his mother, on account of the extravagant honours which he foreknew would be paid to her for that very reason by a corrupt part of his church:

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[u] Luke i. 41, 42, 45. V. Jud. v. 24. [w] v. 48, 9, 35.

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[x] Matt. xii. 46--50. and p. p.
[y] Mark iii. 20.
[z] See Syr.
[a] John vii. 5.

diminishing, as Dr. [b] Clarke observes, expressly and in particular, "that which is the whole foundation of the Romish superstition and will worship" to this great object of them.

When one of Jesus's disciples, whom he called to be his immediate follower, said to him, "Lord suffer me first to go and bury my father; meaning that, after the death of his aged father, he should have leisure from his secular affairs to give Jesus constant attendance; our Lord answered, Let the spiritually [c] dead, thy kinsfolk, perform this office: "do thou go and preach the kingdom of God," as I now call thee. This present opportunity is the fit one for that purpose, while I continue on earth to afford thee instruction and support, and to prepare thee for the times of persecution which will soon follow. Let therefore the superior duty take place of the subordinate.

When another disciple and occasional follower was called to a strict personal attendance, he answered, I [d] will follow thee, Lord; but suffer me first to employ some space of time in bidding farewell to those of my house. Jesus answered, No man who has engaged in the ministry, as thou hast, and again desires to pursue his secular concerns, is a fit instrument for propagating my gospel. The present season requires that my followers should detach themselves from worldly and domestic objects, if they aim at perfection. Whoever among them casts a longing eye on these, is like one who puts his hand to the plough and [e] looks back, neglecting the work on which he should be intent.

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[b] Serm. cxxxv. See also Tillotson on 1 Pet. ii. 21. Serm. cxxxvii. vol. ii. fol. 240.

[c] Luke ix. 59, 60. and p. p.

[d] ib. 61, 62.

When our Lord commissioned the twelve to preach, he foretold that his doctrine would create divisions, and that these divisions would subsist even among the nearest relations. Upon which he added, "He [f] that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." He mentions these as naturally entitled to our affection in the highest degree; and observes that even these must yield to love of him, to zeal for his gospel, and to the hope of the heavenly reward which was set before his disciples.

The same sentiment is more strongly expressed by him in another place. "If [g] any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also; he cannot be my disciple." If any man hazard not the loss of these, postpone not the consideration of them, love them not in a less degree than the favour of God and the interests of my religion; let him not be one of my followers, who are the [h] salt of the earth, who must benefit others by their instruction and example, and who, if they are offended in the approaching time of trial, will fall away to perdition. In this passage life alone is supposed to be dearer than the closest human relations.

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[e] See Hesiod, opera & dies, 443, 4, 5, who says that a good ploughman is one

Ὅς κ᾽ ἔργου μελετῶν ἰθείαν ἄυλακ᾽ ἐλαύνοι,
Μηκέτι παπταίνων μεθ᾽ ὁμήλικος, ἀλλ᾽ ἐπὶ ἔργῳ
Θυμὸν ἔχων.

Who, careful of his work, draws a straight furrow;
Nor looks around among his friends, but keeps
His mind upon his work.

See Bos, Elsner, Le Clerc.

[f] Matt. x. 37.

[g] Luke xiv. 26. See p. i. c. i. sect. 9. p. 39.

[h] Luke xiv. 34.

Though our Lord was a prophet mighty in word and deed, he was not ashamed of his mean kinsfolk at Nazareth: and though his fellow citizens rejected him, and even compelled him to preserve his life by miracle, yet he a [i] second time attempted their conversion: such attention did he shew not only to the great object of his ministry in general, but to the ties of consanguinity in particular.

When Jesus declined attending the feast of [k] tabernacles in company with his brethren, no part of the transaction shews want of mutual love. Though his kinsmen withheld their belief from him, they acknowledged his miraculous power, and exhorted him to display it still more publicly at Jerusalem. But in the work of his ministry, he disregarded their suggestion, acted as prudence required, and mildly assigned the reasons of his conduct.

The last act of natural affection in Jesus's life is the most striking. While he hung on the cross, his mother in company with some other women stood near it, and fulfilled Simeon's prophecy that a sword should [l] pierce through her soul. At this time, when his injunction would be most deeply impressed, he shewed true filial piety by saying to the disciple whom he loved for his peculiar sweetness and benignity of disposition, "Behold [m] thy mother;" one whom thou art to treat with the same honour and tenderness, as if she really stood in that relation to thee.

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[i] Luke iv. 16, &c. Matt. xiii. 54, &c.

[k] John vii. 2—10.

[l] Luke ii. 35.

SECTION XI.

OF OUR LORD'S FRIENDSHIPS.

IN such a disposition as our Lord possessed, we may naturally expect to find a readiness to approve and love the amiable and excellent qualities of others. A heart in which there was so much sensibility and affection could not but be susceptible of friendship.

Every man is more or less inclined to this pleasing and generous attachment, which many moralists have placed in the number of [a] virtuous habits. And it is very observable throughout our Lord's discourses, that he always supposes human nature to be what we actually find it. In the following words a love of preference is mentioned as common among mankind. "If you love [b] them who love you, what reward have ye? do not even the publicans the same? And if you salute your [c] *friends* only, what do ye more than others? do not even the publicans so?" "Which [d] of you shall have a *friend*, and shall go unto him at midnight, and say unto him, *Friend*, lend me three loaves: for a *friend* of mine on a journey is come unto me, and I have nothing to set before him?" In another place the order of enumeration is remarkable: "[e] Call not thy *friends*, nor thy brethren, nor thy [f] kinsmen, nor thy rich neighbours." It is likewise mentioned by Christ as a very aggravating circumstance, that, in the season of persecution, his disciples should be betrayed both by relations and [g] *friends*. Again: his remark is, "Greater [h] love than this hath no man, that a man lay down his life for his *friends*." It must be allowed that in these passages the existence of friendship, and the disposition of men towards it, are plainly supposed.

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[m] John xix. 27.

[a] φιλία ἠθική τις ἕξις δοκεῖ εἶναι. Arist. Eudem. viii. 1. p. 268. Du Val.

[b] Matt. v. 46, 47.

[c] φίλους, which explains v. 46. is the true reading and not ἀδελφοὺς, which seems a correction from the Vulgate. Cod. Brix. in Blanchini has *amicos*.

[d] Luke xi. 5, 6. See also c. xv. 6, 9, 29.

But it is expressly mentioned that friendship had a place in our Lord's breast, where every thing resided that was truly laudable and good. Lazarus, and his two sisters Martha and Mary, lived at Bethany near Jerusalem. The circumstances concerning them, related in the gospels, are worthy of our attention. On one [i] occasion, Martha was commendably intent on a hospitable reception of our Lord; but Mary was still more commendably employed in sitting at Jesus's feet and hearing his words. After Lazarus's death, we read that many of the Jews affectionately visited these sisters to [k] comfort them for the loss of their brother. On Jesus's approach to Bethany, Martha respectfully went forth to meet him; and, a fit occasion offering, expressed a firm belief in his divine power, and explicitly acknowledged his high character as the Messiah. Mary seems to have been more overwhelmed with grief; but when Jesus called for her, she also shewed him honour by rising hastily and coming to him. Her words shewed a like persuasion of our Lord's supernatural power; and yet that he would restore one to life who had lain in the grave during four days, and had seen corruption, was too great and stupendous a miracle to enter their imaginations. We also read that, when [l] Simon the leper received Jesus at Bethany, Lazarus sat at meat, Martha served, and Mary anointed our Lord with very precious ointment, and even wiped his feet with her hair: which act of respect, and of gratitude for raising her brother from the dead, our Lord not only graciously received but extolled, and expressed a lively sense of it. The evangelist St. John informs us that towards these three disciples Jesus had conceived a [m] friendship; which was founded, no doubt, on their eminently good qualities. His regard for Lazarus appears to have been well known: for, when he wept as he was going to Lazarus's tomb, the Jews mistook the cause of his tears, and said, "[n] Behold how he loved him."

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[e] Luke xiv. 12. [f] *Μηδὲ τοὺς συγγενεῖς σου* is wanting in Beza's ms. and Cod. Lat. See also Cod. Vercell. in Blanchini. It seems a gloss on the foregoing clause. But see Luke xxi. 16. [g] Luke xxi. 16. [h] John xv. 13. [i] Luke x. 38—42. [k] John xi. 19—32.

Our Lord's benevolent disciple St. John, whose writings breathe so remarkable a spirit of love, has [o] five times mentioned himself under the description of "the disciple whom Jesus loved;" and has [p] thrice recorded the circumstance that he reclined in the bosom of Jesus at the last supper. Such was his sense of this eminent distinction ; such was his gratitude for it ; and with such tenderness did he recollect every circumstance by which it was expressed. And we may observe that, when our Lord's mother was committed to his care, duty and friendship seem to have jointly operated on his mind : for " from [q] that hour," in the day of his Lord's abasement, and before the triumph of his resurrection, this " disciple" as he humbly styles himself, " took her to his own home."

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[l] John xii. 2—8. and p. p.

[m] John xi. 3, 5.

[n] v. 36.

[o] c. xiii. 23. xix. 26. xx. 2. xxi. 7, 20.

[p] c. xiii. 23, 25. xxi. 20.

Worthiness of character always struck and engaged our Lord. When a person, whom St. Matthew twice calls a [r] youth, declared that he had kept the commandments from his earliest years, we read that Jesus [s] beheld and loved him.

Our Lord acted towards all his immediate followers as his friends : " I say unto you [t] *my friends*, Be not afraid of them that kill the body." And particularly his language of comfort and support at leaving them was the language of friendship : " Ye are my [u] *friends*, if ye do whatever I command you." Though I am your lord and master, and my disciples may be properly called my servants and God's ; if ye obey me " I no longer call you servants ; for the servant knoweth not what his master doeth : but I call you *friends :* for all things [expedient for you] which I have heard of my Father, I have made known unto [w] you."

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[q] John xix. 27. [r] c. xix. 20, 22. [s] Mark x. 21. [t] Luke xii. 4.
[u] John xv. 14, 15. [w] See some further remarks on this subject, p. i. c. i. sect. 10, p. 50, 1.

SECTION XII.

OF OUR LORD'S CONDUCT TOWARDS THOSE IN AUTHORITY, AND TOWARDS HIS COUNTRY.

AFTER having viewed our Lord in his domestic and private connections; let us now consider him as a member of civil society, and as a part of a great community together with his other countrymen the Jews.

And here we may observe that he did not exceed the limits of his commission as a prophet and religious teacher. When one said to him, "Lord [a] command my brother to divide with me the inheritance;" his reply was, "Man, who appointed me a judge or a divider over you?" And he proceeded, as his proper province required, to deliver precepts against covetousness, and against anxiety in worldly affairs. Again: when an [b] adulteress was brought to him in the temple, and the Pharisees thus addressed him, "Moses in the law commanded us that such should be stoned; but what sayest thou?" he wisely answered them, "Let him that is without sin among you, first cast a stone at her." And though he did not condemn the woman judicially, which would have been involving himself in civil affairs, he directly condemned her as a divine teacher, "Go, and SIN no more."

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[a] Luke xii. 13, 14.

[b] John viii. 1—11. See p. i. c. ii. sect. 8, p. 130.

When the [c] didrachm for the service of the temple was required of him under the authority of the Jewish rulers, though he might have pleaded an exemption as the lineal descendant of king David, yet not to offend them, as irreverent towards the temple, either by this plea or by that of poverty and his want of a settled habitation, he wrought a miracle to pay the accustomed tribute money. On another occasion, when he was questioned about the lawfulness of paying tribute to Cesar, he raised the wonder of those who asked him by the fitness of his reply: "[d] Render to Cesar the things that are Cesar's, and to God the things that are God's."

With respect to religious teachers, though as a prophet he very freely reproved those among the Jews who were unworthy of that character, yet he enforced the proper kind of repect due even to such: "The [e] Scribes and Pharisees sit in Moses' chair: All things therefore whatsoever they command you to observe, [meaning such things as were agreeable to the law of Moses,] those things observe and do."

But though our Lord's conduct was reverent to all in authority, it was not slavish. While he was in Galilee, a province under Herod's jurisdiction, some Pharisees said to him, "Depart and go hence; for Herod seeketh to kill thee. And he said unto them, Go and tell that [f] fox, [that crafty and cruel prince,] Behold I cast out demons, and I do cures, to day and to morrow; and the third day I shall be perfected."

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[c] Matt. xvii. 24. [d] ib. xxii. 21. [e] ib. xxiii. 2. [f] Luke xiii. 31, 2.

When "the [g] high priest asked Jesus of his disciples and of his doctrine; Jesus answered him, I spake openly to the world; I always taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them who heard me what I spake unto them; behold they know what I have said." This is the language of prophetic authority, of conscious innocence, and of just wonder that his judge made no regular appeal to the testimony of witnesses: and throughout the whole of his trial we must bear in mind that, agreeably to the singular circumstances in which he was placed, he had previously determined not to use the natural means of averting death. When he was afterwards adjured by the living God to say whether he were the Christ or not; he answered with dignity as a prophet, "If I tell you, ye will not believe; and if I also ask you [such questions, as should lead you to a conviction of my Messiahship,] ye will not answer me nor release me." He then added, in deference to the high priest's adjuration, "I am: and hereafter ye shall see the Son of Man sitting on the right hand of the powerful God, and coming in the clouds [h] of heaven." When Pilate asked him, Art thou the King of the Jews? conscious that the most vigilant governor could not have discovered any thing seditious in his conduct, he first [i] observed that the suggestion came from his accusers, and that his kingdom was of a spiritual nature: he then confessed that he was a King, and added with great dignity, "For this end was I born, and for this end came I into the world, that I might bear witness unto the truth: every one that is of the truth heareth my voice." Again: when Herod "[k] questioned him in many words, he answered him nothing;" he entered not into a historyof his conduct, or a defence against his enemies, like one intent on obtaining a powerful interposition in his favour; much less did he gratify Herod's expectation by working a miracle before him: but he appeared at his tribunal with the majesty of a judge, and not with the abjectness of a blasphemer and mover of sedition.

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[g] John xviii. 19, 20, 21.

[h] Luke xxii. 67, 8, 9. and p. p.

[i] John xviii. 34—7.

We are next to observe what our Lord's conduct was towards his country.

His miracles and instructions, during the course of a laborious ministry, were almost all of them dispensed to the Jews. Considering the great number of his useful lessons and mighty works, the exceptions are very few. As he passed through Samaria in his way to Galilee, he [l] instructed and converted many of the Samaritans. He wrought miracles on the [m] servant of a Roman Centurion, on a [n] Samaritan leper, and on the daughter of a [o] Syrophenician woman. However, when he commissioned the twelve, he gave them this injunction, "[p] Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go ye rather to the lost [q] sheep of the house of Israel." This was the affectionate language of the good [r] Shepherd, who cared for the sheep, and laid down his life for them. Jesus conducted himself as "a [s] minister of the circumcision, to confirm the promises made to the fathers:" he preached first and chiefly to the [t] heirs of the Abrahamic covenant: but as it was originally designed that the gospel should also be preached to the Gentiles, he incidentally afforded them a specimen of his future benevolence.

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[k] Luke xxiii. 8—11.

[l] John iv. 21—26, 41, 2.

[m] Matt. viii. 5. and p. p.

[n] Luke xvii. 16.

[o] Matt. xv. 22. and p. p.

[p] Matt. x. 5, 6.

[q] See also Matt. xv. 24.

[r] John x. 11, 13.

Our Lord repeatedly forewarned his disciples of their impending danger from the Romans, and [u] taught the serious and attentive among them in what manner to avoid destruction. But "there was [w] nothing covered, that was not to be revealed; nor hidden, that was not to be known. What Jesus said to them in darkness, they were to speak in the light; and what they heard in the ear, that were they to preach on the house tops." He likewise prophesied of the same event to the Jews, both by [x] parable and in direct terms.

He twice addressed the following affectionate and pathetic words to the Jews; "O [y] Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings: and ye would not!" And when from the surrounding hills he beheld that once holy and favoured city, and in spirit foresaw her desolation, he lamented and wept over her with great emotion;

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[s] Rom. xv. 8.

[t] Acts iii. 25.

[u] Luke xvii. 31. Matt. xxiv. 16, 17, 18. and p. p.

[w] Matt. x. 26, 27. The parallelism, like that in the Hebrew poetry, should here be observed.

[x] See part i. c. iii. sect. i. p. 200.

[y] Luke xiii. 34. Matt. xxiii. 37.

and the abrupt manner in which he expressed himself was an indication of genuine sorrow in his heart: "If [z] even [a] thou hadst known, at least in this thy [b] day, the things which belong unto thy peace! But now they are hidden from thine eyes."

Christ's love for his country most eminently appeared in his dying for it. He died for the Jewish [c] nation; and not for that nation only, but for all the true sons of God wherever dispersed throughout the world.

SECTION XIII.

OF OUR LORD'S PRUDENCE.

THE great and singular assemblage of virtues in our Lord's character was ever guided by consummate prudence; which presided over his conduct, and gave a peculiar aptness and force to his words and actions.

In his discourses there are express and implied precepts on the subject of this virtue. His disciples were not to [a] lavish and hazard instruction and reproof on the obstinate and incorrigible. When he sent forth the twelve, he recommended to them the [b] wisdom of the serpent. He taught his hearers to resemble the [c] wise man who built his house on a rock.

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[z] Luke xix. 42. See p. 49. [a] Even thou who hast so often offended, and abused such means of knowledge and reformation. [b] At length, however, in this thy awful and final day of trial. See on this passage part ii. c. i. sect. 3, p. 373. [c] John xi. 51, 52.

[a] Matt. vii. 6. [b] ib. x. 16. [c] ib. vii. 24.

He proposed to his disciples the example of faithful and [d] wise stewards and servants. He instructed them to be as [e] provident in their spiritual affairs as bad men were in their secular. He inculcated a watchful expectation of his coming by the parable of the [f] wise virgins, who took oil in their vessels when they went forth to meet the bridegroom.

But let us observe the prudence of his own conduct. We have seen with what wisdom, and discrimination of circumstances, he concealed or declared his high office of [g] Messiah; and enjoined silence on his [h] miracles, or permitted them to be published. It has been shewn how [i] superior he was to every difficult situation, and to every snare which the subtle malice of his enemies spread for him. It has also been observed with what remarkable fitness he sometimes prophesied under the veil of [k] parables; and that he predicted [l] events to his disciples in proper and perspicuous terms, and to his enemies in figurative and obscure ones. I have further enumerated instances where he declined [m] a proud display of his boundless knowledge.

Many other similar examples of prudence will suggest themselves to such as attentively consider his conduct.

He did not tempt God by exposing himself to needless danger at any time. He absented himself from many of the national feasts at Jerusalem; partly that he might prolong his ministry to its due period without being constantly compelled to preserve his life by miracle.

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[d] Luke xii. 42. Matt. xxiv. 45. [e] Luke xvi. 8, 9. [f] Matt. xxv. 4.
[g] p. 321. [h] p. 331. [i] p. 129. [k] p. 152. [l] p. 288. [m] p. 137, 8.

The general course of his ministry is a strong illustration of the most perfect prudence. After his baptism and the heavenly testimony which he received at it, he retired into the desert to prayer and fasting. He then departed to Bethabara where John was baptizing, received illustrious attestations from the Baptist, called Philip to follow him into Galilee, converted Nathanael by shewing a knowledge of his most secret actions, and made other [n] disciples in a manner not related: but he wrought no miracle till he came to Cana in Galilee, and there a single miracle, performed at the request of his mother, sufficed him; so distant was his manner from a forward and unseasonable display of his miraculous power. At the first passover, which he attended soon afterwards, he exercised an act of high prophetic [o] authority, indirectly called himself the Son of God, and converted many by public miracles: all which may be deemed a promulgation, as it were, of the evangelical law to the whole Jewish people. After this he [p] tarried for some time in Judea, and used another method of raising attention to himself as a prophet, by [q] baptizing great numbers: a circumstance which, from the [r] prevailing ideas of the Jews, could not fail to attract their notice. When he knew [s] that the Pharisees were acquainted with this part of his conduct, and had heard that he made and baptized more disciples than John; he retired again into Galilee, either because he chose not to inflame their jealousy, or because he had sufficiently declared to them his sacred character. This remote province he chose for the scene of his more solemn and public preaching, accompanied with a series of astonishing miracles. Having called [t] five of those whom he afterwards named Apostles to attend him statedly, he resorted to the [u] second passover at Jerusalem. Having there exposed his life to danger by calling God his Father, and by healing on the sabbath, he returned to Galilee: where, designing to absent himself from Jerusalem during eighteen months, he taught largely and extensively; wrought the most signal miracles, such as raising persons from the dead, and the most public ones, such as repeatedly feeding many thousands with a few loaves and fishes; not only appointed twelve apostles to attend him, but sent them forth to proclaim the approach of God's kingdom, and to work miracles; and, towards the [w] feast of tabernacles about six months before his death, commissioned no less than [x] seventy for the same great purposes. Having attended the feast of tabernacles, he revisited Galilee for the last time before his crucifixion: for, after keeping the feast of dedication about three months before he suffered, he remained in the confines of Judea, and raised Lazarus from the dead in the very neighbourhood of Jerusalem; as a kind of last effort to work conviction in the minds of the Jews.

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[n] John ii. 2. [o] ib. ii. 15, 16, 23. [p] ib. iii. 22. [q] ib. v. 26.
[r] See c. i. 25. [s] John iv. 1.

It is very observable that, though he himself performed many wonderful works in Jerusalem, and taught and reasoned publicly with the Jewish rulers, he delegated not this arduous part to any of his disciples till after the full effusion of the Spirit.

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[t] Matt. iv. 18, 21. ix 9. [u] John v. [w] ib. vii. 2. [x] Luke x. 9.

His conduct during the last paschal week, when he was ready to be offered, was marked by a peculiar freedom and fortitude. He entered Jerusalem in a kind of public triumph: at the first passover he had cleansed the temple, as one way of proclaiming his exalted character, while the Jews were yet in suspense whether he was their expected temporal Prince or not; he omitted this pious office during the intermediate festivals which he attended, because of the declared malignity of the Jews against him; but now, when his time was fulfilled, we [y] find him resuming this extraordinary act of authority: and, when he took his final leave of the temple and of publicly instructing the people, he pronounced a copious and keen reprehension of the Scribes and Pharisees in the audience of his disciples and of the multitude.

I am persuaded that his mighty works were frequently timed with a peculiar fitness. To give an instance. After he had sat at meat in Matthew's house with many publicans and sinners, he immediately healed a woman with an issue of blood, raised from the dead Jairus's daughter, gave sight to two blind men, and cast out a dumb spirit: as if to justify Matthew in the sight of his former companions and friends for leaving all to follow such a [z] Master.

The two distinguishing rites of his religion derived additional weight from the time of their institution.

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[y] Matt. ix. 18, &c. and p. p. part i. c. iii. sect. 2, p. 307.

[z] See another instance, Mark vi. 51, 2.

The perpetual commemoration of his death was an appointment which had the nature of a dying injunction: and the mode of admission into his church was not commanded till he had been vested with the highest degree of authority by his resurrection from the dead.

He himself observes that he did not disclose many things to his disciples, because they were not able to [a] bear them. I have been often struck with admiration at his conduct with respect to some particular points.

The excision of his countrymen was a topic of great delicacy: and therefore in the course of his ministry he foretold it to the unbelieving Jews by parables; or, if he employed [b] direct terms, they were very concise and general. Even as he was led out be crucified, he used the same [c] generality of expression on this subject. An explicit and full prophecy of this event to the ruling Jews, like what he [d] delivered to his disciples, would have exasperated them beyond measure as a most flagrant instance of [e] blasphemy and impiety: they could not have borne a perdiction that they should fall by the hands of the heathen, instead of having dominion over them.

Another point, to be treated with much nicety, was the abolition of the Mosaic ritual. Accordingly our Lord says that the great moral maxim, of acting towards others as we desire that they should act towards us, was the sum and substance, the scope and completion, of "the [f] law and the prophets:" he lays great stress on the words of Hosea, [g] I will have mercy and not sacrifice: he places judgment, mercy, and fidelity among the [h] weightier matters of the law: he teaches that on the two commandments which enjoined the love of God and of our neighbour all the law and the prophets [i] depended, as leading principles. This was indirectly abating the reverence of the Jews for the ceremonial part of their law: which our Lord may further be supposed to have intended, by healing on the sabbath, by vindicating his disciples for plucking ears of corn on the sabbath, by commanding the infirm man to take up his bed on that day, and by absenting himself from many of the legal feasts. It would have been matter of great offence to the Jews if he had not been born under the law, and if he had not conformed to it in general. In many places he mentions the observance of it as a duty. "If thou [k] bring thy gift to the altar, and there remember that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." His words to one whom he had healed of a leprosy were, "Go thy [l] way, shew thyself to the priest, and offer the gift that Moses commanded." And this was his general exhortation to the people : "[m] Whatsoever the Scribes and Pharisees command you to observe, that observe and do." There are also many occasions on which he speaks honourably of the law. "Think [n] not that I am come to destroy the law and the prophets : I am not come to destroy, but to fulfil." I am not come to abrogate it prematurely and unnaturally; but to accomplish its typical and prophetical declarations, and to supersede it by a law of grace and truth. "It [o] is easier for heaven and earth to pass away, than one tittle of the law to fail." "What [p] is written in the law ? how readest thou ?" However, he plainly intimates the superior excellence of the gospel covenant. "Among [q] those that are born of women there is not a greater prophet than John the Baptist : but he that is least in the kingdom of God is greater than he." When he observes that "all [r] the prophets and the law prophesied until John," he asserts their subserviency to the gospel covenant. And when he says to the Pharisees in another place, "The [s] law and the prophets were until John ;" there is a very remarkable implication that the ceremonial law subsisted no longer to the members of the kingdom of heaven. This was one of the truths which his disciples could not bear. Stephen was [t] arraigned before the Jewish council for being supposed to advance it. But after Christ's death the Spirit clearly revealed that the Mosaical law was not

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[a] John xvi. 12. [b] Luke xiii. 35. Matt. xxiii. 38. [c] ib. xxiii. 28—31. It may well be supposed that the words, Luke xix. 42—4. were spoken in the hearing of Jesus's disciples only. [d] ib. xvii. 22, and Matt. xxiv. 4, &c. and p. p. [e] Acts vi. 13, 14.

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[f] Matt. vii. 12. [g] ib. ix. 13. xii. 7. [h] ib. xxiii. 23. [i] c. xxii. 40. Γνῶθι σεαυτόν· καὶ τὸ, Μηδὲν ἄγαν· ἐκ τούτων γὰρ ἤρτηται τὰ λοιπὰ πάντα. Know thyself: and, do nothing to excess: for on these every thing else *depends*. Plut. quoted by Wetstein in loc.

[k] Matt. v. 23, 4.

[l] c. viii. 4.

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[m] Matt. xxiii. 3.
[n] c. v. 17.
[o] Luke xvi. 17. Matt. v. 18.
[p] Luke x. 26. See also Matt. xii. 5.
[q] Luke vii. 28. and p. p.
[r] Matt. xi. 13.
[s] Luke xvi. 16.
[t] Acts vi. 14.

[u] obligatory on Christians: and the epistle to the Hebrews was written to shew the superiority of the Christian law above the Jewish.

Another subject, occasionally introduced by our Lord with the greatest wisdom, was the admission of the Gentiles into the church of God. This part of the divine counsels is early mentioned in the gospels, to shew that it was not an after thought on the rejection of Christ by the Jews. It was referred to by [w] Simeon, when the child Jesus was presented in the temple. The appearance of the star to the Arabian Magi shewed that the Gentiles had an interest in the birth of Christ: and John the Baptist alluded to the conversion of the heathen, when he taught the Pharisees and Sadducees that God was able of the very [x] stones to raise up children unto Abraham. Our Lord's prophecies of this event both by parable and in express terms are [y] elsewhere enumerated. The [z] most distinct of them was addressed to the Jews during the last week of his life. To his [a] disciples he was more explicit; and, especially, [b] after his resurrection. It was made the subject of a [c] vision to Peter, when he had received the Spirit. We see what a tumult was raised, when St. Paul represented Christ as saying, "I [d] will send thee far hence unto the Gentiles." To this apostle the gospel of the [e] uncircumcision was committed; and he expressly assures us that the call of the Gentiles was God's [f] eternal purpose.

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[u] Gal. iv. 9, 10. v. 1. vi. 15. Rom. xiv. 14.
[w] Luke ii. 31, 2.
[x] Matt. iii. 9.
[y] Part i. c. iii. sect. i. p. 192.
[z] Matt. xxi. 43.
[a] Matt. xxiv. 14. and p. p. xxvi. 13. and p. p.
[b] ib. xxviii. 19. Mark xvi. 15. Luke xxiv. 47.
[c] Acts x.
[d] c. xxii. 21.
[e] Gal. ii. 7.

It must be observed also that the wise and lowly Jesus was not full and explicit on the subject of his own glorious nature and exalted offices. This light was too strong to be admitted at once. But after his resurrection and ascension and the descent of the Holy Spirit, after a gradual preparation of men for such magnificent truths, it was revealed by his apostles that he [g] was from the beginning, that he was the [h] Word of God, that by him [i] all things were created, that he was the [k] image and [l] representative of the invisible God, and that he was over all [m] God blessed for ever.

SECTION XIV.

A RECAPITULATION OF OUR LORD'S CHARACTER.

UPON the whole: when our Lord is considered as a teacher we find him delivering the justest and most sublime truths with respect to the divine nature, the duties of mankind, and a future state of existence; agreeable in every particular to reason, and to the wisest maxims of the wisest philosophers; without any mixture of that alloy which so often debased their most perfect productions; and excellently adapted to mankind in general, by suggesting circumstances and particular images on the most awful and interesting subjects.

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[f] Eph. iii. 11. [g] 1 John i. 1. [h] John i. 1. 1 John i. 1. Rev. xix. 3. [i] Col. i. 16. [k] ib. v. 15. [l] John i. 18. [m] Rom. ix. 5.

We find him filling, and, as it were, overpowering our minds with the grandest ideas of his own nature; representing himself as appointed by his Father to be our instructor, our redeemer, our judge, and our king; and shewing that he lived and died for the most benevolent and important purposes conceivable.

He does not labour to support the greatest and most magnificent of all characters; but it is perfectly easy and natural to him. He makes no display of the high and heavenly truths which he utters; but speaks of them with a graceful and wonderful simplicity and majesty. Supernatural truths are as familiar to his mind, as the common affairs of life to other men.

He takes human nature as it came from the hands of its Creator; and does not, like the stoics, attempt to fashion it anew, except as far as man had corrupted it. He revives the moral law, carries it to perfection, and enforces it by peculiar and animating motives: but he enjoins nothing new besides praying in his name, and observing two simple and significant positive laws which serve to promote the practice of the moral law. All his precepts, when rightly explained, are reasonable in themselves and useful in their tendency: and their compass is very great, considering that he was an occasional teacher, and not a systematical one.

If from the matter of his instructions we pass on to the manner in which they were delivered, we find our Lord usually speaking as an authoritative teacher; though sometimes justly limiting his precepts, and sometimes assigning the reasons of them. He presupposes the law of reason, and addresses men as rational creatures. From the greatness of his mind, and the greatness of his subjects, he is often sublime; and the beauties interspersed throughout his discourses are equally natural and striking. He is remarkable for an easy and graceful manner of introducing the best lessons from incidental objects and occasions. The human heart is naked and open to him; and he addresses the thoughts of men, as others do the emotions of their countenance or their bodily actions. Difficult situations, and sudden questions of the most artful and ensnaring kind, serve only to display his superior wisdom, and to confound and astonish all his adversaries. Instead of shewing his boundless knowledge on every occasion, he checks and restrains it, and prefers utility to the glare of ostentation. He teaches directly and obliquely, plainly and covertly, as wisdom points out occasions. He knows the inmost character, every prejudice and every feeling, of his hearers; and accordingly uses parables to conceal or to enforce his lessons: and he powerfully impresses them by the significant language of actions. He gives proofs of his mission from above, by his knowledge of the heart, by a chain of prophecies, and by a [a] variety of mighty works.

He sets an example of the most perfect piety to God, and of the most extensive benevolence and the most tender compassion to men. He does not merely exhibit a life of strict justice, but of overflowing benignity. His temperance has not the dark shades of austerity; his meekness does not degenerate into apathy. His humility is signal, amidst a splendour of qualities more than human. His fortitude is eminent and exemplary, in enduring the most formidable external evils and the sharpest actual sufferings: his patience is invincible; his resignation entire and absolute. Truth and sincerity shine throughout his whole conduct. Though of heavenly descent, he shews obedience and affection to his earthly parents. He approves, loves, and attaches himself to amiable qualities in the human race. He respects authority religious and civil; and he evidences his regard for his country by promoting its most essential good in a painful ministry dedicated to its service, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies.

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[a] Ποικίλαις δυνάμεσι. Heb. ii. 4.

Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is peculiar contrast in it between an awful greatness, dignity and majesty, and the most conciliating loveliness, tenderness and softness. He now converses with prophets, lawgivers and angels; and the next instant he meekly endures the dulness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon, one who can command legions of angels, the Giver of life to whomsoever he pleaseth, the Son of God who shall sit on his glorious throne to judge the world. At other times we find him embracing young children, not lifting up his voice in the streets, not breaking the bruised reed nor quenching the smoking flax; calling his disciples, not servants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things heavenly and earthly, searched and laid open the inmost recesses of the heart, rectified every prejudice and removed every mistake of a moral and religious kind, by a word exercised a sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, affectionate. Such a character is [b] fairer than the morning star. Each separate virtue is made stronger by opposition and contrast; and the union of so many virtues forms a brightness which fitly represents the glory of that God "who inhabiteth [c] light inaccessible."

Such a character must have been a real one. There is something so extraordinary, so perfect, and so godlike in it, that it could not have been thus supported throughout by the utmost stretch of human art, much less by men confessedly [d] unlearned and obscure.

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[b] Κρατίστη τῶν ἀρετῶν δοκεῖ εἶναι ἡ δικαιοσύνη· καὶ οὔθ᾽ ἕσπερος οὔθ᾽ ἑῷος οὕτω θαυμαστός. Arist. Eth. Nic. v. p. 1. 196. 8vo.

[c] 1 Tim. vi. 16.

[d] Acts iv. 13.

CHAPTER II.

OF THE TESTIMONY WHICH HAS BEEN BORNE TO OUR LORD'S CHARACTER BY ENEMIES.

THE last section fitly concludes the subject which I undertook to discuss. But there are some topics so nearly connected with my design in this work, that I cannot leave them untouched.

In the first place, it will be curious and useful to observe what concessions our Lord's adversaries have made in favour of the great and glorious character which I have attempted to delineate.

When the Chief Priests and Pharisees sent officers to apprehend Jesus, fear of offending their rulers did not deter them from acknowledging that "never man [a] spake like him."

When our Lord made an appeal to the perfect rectitude of his life, which no other man could have made at any time, "Which of you [b] convinceth me of sin?" The Jews had recourse to calumny instead of facts, "Say we [c] not well that thou art a Samaritan, and hast a demon?"

When he argued against the Sadducees on the subject of the resurrection, some of the Scribes said, "[d] Master, thou hast spoken well." And when he answered a teacher of the law, who tried his wisdom by asking him which was the first and great precept of the law, the Scribe himself made this acknowledgment, "Of[e] a truth, Master, thou hast spoken well."

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[a] John vii. 46. [b] c. viii. 46. [c] v. 48. [d] Luke xx. 39.

When he[f] questioned the Chief Priests, Scribes and Elders whether the baptism of John was of heaven or of men, they durst not assert that it was of men because they feared the people, all of whom held John to be a prophet indeed. This corroborates the signal attestations given by the Baptist to our Lord.

The testimony of Judas clearly shews that our Lord uniformly led that humble, unambitious life which the evangelists describe; and which cut off all expectations from one who, like him, entertained nothing but sordid and corrupt views. It was with a divine wisdom that[g] our Lord, though he knew every dark purpose of the traitor's heart, yet admitted him among the number of his immediate followers. For thus an enemy became acquainted with the most private transactions of our Lord's life, and yet had no seditious or secular design to disclose, no accusation of any kind to allege which might sully the lustre of his character. On the contrary, when awakened to a sense of his guilt, his public declaration, in an hour when insincerity cannot be supposed, was this: "I[h] have sinned, in that I have betrayed the innocent blood."

Again: when the Jewish rulers were determined to compass our Lord's death, we have in effect an attestation to his upright and irreproachable life from these his most implacable enemies. After[i] diligent inquiry, they could bring no testimonies against him but frivolous or false ones; nay, one of their [k] allegations serves to prove that he uttered a remarkable prophecy: nor could they have any advantage over him but what his own uniform and unshaken virtue afforded them, when before the high priest and the Roman governor he [l] witnessed a good confession.

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[e] Mark xii. 32. [f] Matt. xxi. 26. and p. p. [g] See a pamphlet *on the Conduct and Character of Judas Iscariot.* Edinburgh. 1751.

[h] Matt. xxvii. 4. [i] ib. xxvi. 60, 1. Luke xxiii. 2.

We have a like testimony to our Lord's innocence from the crafty and malevolent Herod; who, when our Lord was brought before him, held him indeed in derision, and contemned his meekness, like one whose mind was incapable of perceiving in what true dignity consisted; yet found no fault in him respecting those things of which he was [m] vehemently accused, though a short time before, probably because he suspected him to be a mover of sedition, he had sought occasion to take away [n] his life.

Herod had also a full persuasion of our Lord's supernatural power. When he heard of all his actions, he concluded that he was John the Baptist, raised from the dead by the divine interposition, and enabled to work [o] miracles in vindication of his innocence: and he was rejoiced to see Jesus at his tribunal; for he hoped that some [p] miracle would have been performed in his presence.

The Jews, when they absurdly and blasphemously ascribed our Lord's miracles to [q] Satan, by that very calumny, of resolving them into the power of a superior evil being, allowed their reality and greatness. "So [r] weak a subterfuge for evading the evidence of their senses probably satisfied neither others nor themselves: otherwise this accusation of sorcery (being capital by their law and also by the Roman) would have been heard of when they were so much to seek for crimes wherewith to charge him on his trial."

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[k] Comp. Matt. xxvi. 61. John ii. 19.

[l] Matt. xxvi. 64. and p. p. xxvii. 11. and p. p.

[m] Luke xxiii. 10, 14, 15.

[n] ib. xiii. 31.

[o] Matt. xiv. 2. and p. p.

[p] Luke xxiii. 8.

[q] Matt. xii. 24. and p. p.

"What [s] do we? for this man doeth many miracles;" were the words of the Chief Priests and Pharisees, when they took counsel together against Jesus on occasion of his raising Lazarus from the dead.

Nay, the rulers of the Jews by their very derision of our Lord on the cross confirm our faith in him. "He [t] saved others," they confess; though they inconsistently add, "Himself he cannot save."

The Pharisees, by narrowly examining into the miracle performed on the man who had been [u] blind from his birth, and by reviling him and casting him out of the synagogue for persisting in the truth, served more and more to establish the fact in every step taken by them.

I do not insist on Pilate's [w] repeated assertions of our Lord's innocence; nor on the centurion's words, "[x] Certainly this was a righteous man:" because however remarkable these declarations are, as proceeding from unprejudiced persons, or rather from men whose prepossessions were unfavourable to one treated as a malefactor, yet they cannot strictly be accounted concessions of enemies.

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[r] Observer, number x. [s] John xi. 47. [t] Matt. xxvii. 42.
[u] John ix. [w] Luke xxiii. 4, 14. John xix. 6. Matt. xxvii. 24.
[x] Luke xxiii. 47. and p. p.

The conduct of enemies is much to the advantage of Christianity with respect to the resurrection of our Lord, that great fact on which our religion rests. They confessed before Pilate that our Lord "said [y] while he was yet alive, After three days I will rise again." They found it necessary to [z] corrupt the guards placed at the sepulchre, that they might suppress the truth. And when, a short time after the death of Christ, Peter and John were convened before the Jewish council, and preached to them Jesus risen from the dead, as they had before done to the people; the Jews far from questioning the reality of the fact, afforded a strong presumption that they had not truth on their side by employing force, and by authoritatively commanding the apostles "not to [a] speak at all nor to teach in the name of Jesus."

Sharpe, Lardner, and others have furnished us with a great number of Jewish and heathen testimonies, which illustrate and confirm the gospel history: but they have omitted the testimony of enemies as it stands recorded in the sacred writings themselves, probably because it supposes their authenticity. As it seems useful to shew in what a variety of lights the truth of our religion may be placed, and as this topic has not, as far as I know, been professedly treated of, I will suggest a few observations more, which have not an immediate reference to our Lord himself, though they serve to shew that he was a divine teacher.

The acknowledgment of the Jewish council, that Peter and John wrought a signal miracle on the lame man at the gate of the temple, is very full [b] and express: "What shall we do to these men? for that a known miracle has been done by them is manifest to all that dwell in Jerusalem; and we cannot deny it."

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[y] Matt. xxvii. 63. [z] ib. xxviii. 12. [a] Acts iv. 18, 21.

We have also a very remarkable proof, in the temporary conviction of that grand opposer of Christianity Simon Magus, that Philip exerted a truly divine power among the Samaritans. Versed in the whole compass of imposture, and [c] well acquainted with the powers of natural causes, Simon had long deluded the people with lying wonders. But he saw and confessed the hand of God in the mighty works which Philip wrought: for he believed and was baptized, and continued with Philip, and was [d] astonished when he beheld the signs and great miracles which were done. Nor is his testimony less worthy of notice to that great prerogative of the apostles, the power of communicating spiritual gifts. For "he [e] offered money to Peter and John, saying, Give me also this power; that, on whomsoever I lay my hands, he may receive the Holy Spirit."

That St. Paul had been a [f] blasphemer and persecutor of the Christian name, is a fact which strengthens his testimony to his miraculous conversion; and we are naturally led to think that evidence irresistible which caused him, with such unwearied zeal, and with such a noble contempt of death itself, to [g] preach that faith which once he destroyed.

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[b] Acts iv. 16. [c] See Bishop Pearce on Acts viii. 9. [d] Acts viii. 13.
[e] ib. viii. 18, 19. [f] 1 Tim. i. 13. [g] Gal. i. 23.

It is likewise a remark highly deserving our attention, that the existence of enemies to St. Paul in the church of Corinth is a circumstance which furnishes after ages with strong reasons for conviction. For the apostle says that, when he comes among the Corinthians, he will know, not the speech of such, but the [h] power: he threatens an offender, [i] supported by his factious opponents, with his apostolical rod, or with the infliction of diseases on him; he admonishes such as had sinned before, and all others, that, if he returned, he would [k] not spare; which passages afford a plain proof that he was vested with extraordinary authority from above. He refers to and enumerates the [l] miraculous gifts, which were some of the spiritual things that he had sown to his converts; and thus leaves no reasonable doubt but that there really was in those ages, and in that particular church, a plentiful effusion of the Spirit; whence arises a most powerful argument for the truth of our religion. He appeals to the miracles which he wrought among the Corinthians, sometimes [m] obliquely, and once in [n] direct terms; for he was compelled to assert his apostleship, which some of that church had questioned. With like advantage to the Christian cause, he affirms his superior excellence in the gift of tongues, humbly making it a ground of thanksgiving: "I thank my [o] God, I speak with tongues more than you all." And who does not see that, unless St. Paul had really

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[h] 1 Cor iv. 19. [i] See the contents of c. iv. 21, &c. in Locke's Comment. [k] 2 Cor. xiii. 2. [l] 1 Cor. vi. 19. c. xii. xiii. 1, 2, 8. c. xiv. 2 Cor. v. 5. [m] 1 Cor. ii. 4, 5. 2 Cor. vi. 7. [n] ib. xii. 12. [o] 1 Cor. xiv. 18.

" approved himself a minister of Christ by the Holy Spirit and by the power of God," unless " the proofs of an apostle" had been really displayed by him among the Corinthians " in signs and wonders and mighty deeds," his character and doctrine from the falsehood of these assertions must have fallen to the ground.

We may argue in the same manner from any of the epistolary writings which mention the exercise of miraculous powers, or of other spiritual gifts, in those churches where it appears that enemies had arisen. Thus though among the Galatians there were Judaizers who [p] troubled them, and endeavoured to pervert the gospel of Christ, yet St. Paul mentions it as an undoubted fact that they had received the [q] spirit by the hearing of faith, and with the most amiable delicacy [r] insinuates that himself had imparted it to them, and had wrought miracles among them.

But I shall not do justice to this argument, unless I state it in the words of the very superior writer from whom it is borrowed. " St. Paul declares that he was endued with a power of working miracles, as what was publicly known to the Corinthians; speaks of frequent and great variety of miraculous gifts as then subsisting in those very churches to which he was writing, which he was reproving for several irregularities, and where he had personal opposers: he mentions these gifts incidentally, in the most easy manner, and without effort; by way of reproof to those who had them, for their indecent use of them; and by way of depreciating them, in comparison of moral virtues: In short, he speaks to these churches of

[p] Gal. i. 7. [q] c. iii. 2. [r] ib. v. 5. See Locke.

these miraculous powers, in the manner any one would speak to another of a thing that was as familiar, and as much known in common to them both, as any thing in the [s] world.

But I return to my immediate subject.

When the later Jews attribute our Lord's miracles to his stealth of a [t] secret name deposited in the temple, or to [u] magical arts brought out of Egypt, they grant that miracles were actually wrought by him.

Celsus "[w] acknowledges in some measure the wonderful works which Jesus did, by which he persuaded many to follow him as the Christ, but he is willing to calumniate them as performed by magic, and not by a divine power: for he says that being an illegitimate offspring, he was brought up and served for hire in Egypt; and that, when he had made trial of certain powers, he returned thence, and proclaimed himself a God on account of those powers."

In another place Origen says: "Celsus, [x] being now unable to contradict the miracles which Jesus is recorded to have done, OFTEN calumniates them as the effect of magic."

As I am persuaded that the work called *the Philosophy of Oracles* is [y] not Porphyry's, I lay no stress on Eusebius's words, that, in this book, Porphyry and his gods impute not to our Saviour imposture, but piety and wisdom, and ascent to heaven.

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[s] Butler's Analogy, 3d. ed. 351, 2.

[t] Grot. de ver. v. 4. Sharpe's Argument from the Concessions of Adversaries, p. 32.

[u] Grot. ib. § 3. Lardner's Test. i. 194. The Mishna, from which this reference is taken, is said to have been written towards the close of the second century.

[w] Orig. Contra Cels. p. 30. in Sharpe. l. i. § 28, p. 22. in Lard. Test. ii. 287.

[x] l. 2, § 48, p. 87. Lard. Test. ii. 296. Celsus lived about A. D. 176.

[y] ib. iii. c. xxxvii.

Hierocles, not the Platonic philosopher, who wrote a comment on Pythagoras's golden verses, but the governor of Bythinia and prefect of Alexandria, composed a work against the Christians early in the [z] fourth century. Lactantius speaking of this writer says, that he attempted to overthrow Christ's wonderful works, but did not [a] deny them; and aimed at shewing that equal or greater things were done by Apollonius. Writing of Apollonius, Hierocles observes, "They are every where boasting, and magnifying Jesus, as having given sight to the blind, and done other wonderful works of a like nature. But let us consider, for how much better and wiser reasons *we* admit such things; and what opinion *we* have of famous men." "We do not esteem him who did such things a God, but a man favoured by the gods; whereas they for a few lying wonders proclaim [b] Jesus a God."

Julian lived about the middle of the fourth century. In [c] Cyril's work against him the following remarkable passage occurs. "But Jesus, having persuaded the worst part of men among you, is spoken of after a few more than three hundred years, though he did nothing worthy of remembrance while he lived: unless any one thinks it among the greatest works to heal the lame and blind, and to exorcise demoniacs, in the villages of Bethsaida and Bethany." There is another passage not so directly to the purpose,

[z] About A. D. 303.

[a] Lard. Test. iii. 241, 9. ib. 234.

[b] ib. 237.

[c] I. vi. 191.

because it may only relate to the assertions of such as believed in Christ. "Jesus,[d] who rebuked the winds, and walked on the seas, and cast out demons, and, as you will have it, made the heaven and the earth, could not order his designs so as to save his friends and relations."

I shall close this head with two sketches of our Lord's character given us by deistical writers.

"In Christ we have an example of a quiet and peaceable spirit, of a becoming modesty and sobriety: just and honest, upright and sincere; and above all of a most gracious and benevolent temper and behaviour. One who did no wrong, no injury, to any man; in whose mouth was no guile; who went about doing good, not only by his preaching and ministry, but also in curing all manner of diseases among the people. His life was a beautiful picture of human nature, when in its native purity and simplicity; and shewed at once what excellent creatures men would be, when under the influence and power of that gospel he preached unto [e] them."

"I confess," says [f] Rousseau, "that the majesty of the scriptures astonishes me, that the sanctity of the gospel speaks to my heart. View the books of the philosophers with all their pomp: what a littleness have they when compared with this! Is it possible that a book, at once so sublime and simple, should be the work of men? Is it possible that he, whose history it records, should be himself a mere man? Is this the style of an enthusiast, or of an ambitious sectary? What sweetness, what purity, in his manners! what affecting grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what delicacy, and what justness, in his replies! what empire over his passions! Where is the man, where is the philosopher, who knows how to act, to suffer, and to die without weakness and without ostentation? When Plato paints his imaginary just man, covered with all the ignominy of guilt, and deserving all the honours of virtue, he paints Jesus Christ in every stroke of his pencil: the resemblance is so strong that all the fathers have perceived it, and that it is not possible to mistake it. What prejudices, what blindness, must they have, who dare to draw a comparison between the son of Sophroniscus and the son of Mary! What distance is there between the one and the other! As Socrates died without pain and without disgrace, he found no difficulty in supporting his character to the end; and, if this easy death had not shed a lustre on his life, we might have doubted whether Socrates, with all his genius, was any thing but a sophist. They say that he invented morality. Others before him had practised it: he only said what they had done, he only read lessons on their examples. Aristides had been just, before Socrates explained the nature of justice; Leonidas had died for his country, before Socrates made it the duty of men to love their country; Sparta had been temperate, before Socrates praised temperance; Greece had abounded in virtuous men, before he defined virtue. But where could Jesus have taken among his countrymen that elevated and pure morality, of which he alone furnished both the precepts and the example? The most lofty wisdom was heard from the bosom of the most furious fanaticism; and the simplicity of the most heroic virtues honoured the vilest of all people. The death of Socrates, serenely philosophizing with his friends, is the most gentle that one can desire; that of Jesus expiring in torments, injured, derided, reviled by a whole people, is the most horrible that one can fear. When Socrates takes the poisoned cup, he blesses him who presents it and who at the same time weeps: Jesus in the midst of a horrid punishment prays for his enraged executioners. Yes: if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God. Shall we say that the history of the gospel is invented at pleasure? My friend, it is not thus that men invent; and the actions of Socrates, concerning which no one doubts, are less attested than those of Jesus Christ. After all, this is shifting the difficulty instead of solving it: for it would be more inconceivable that a number of men should forge this book in concert, than that one should furnish the subject of it. Jewish authors would never have devised such a manner, and such morality; and the gospel has characters of truth so great, so striking, so perfectly inimitable, that its inventor would be still more astonishing than its hero."

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[d] Lard. Test. l. vi. p. 213. [e] Chubb's true Gospel of Jesus Christ, sect. 8, p. 55, 6. [f] Emile: iii. 179. Amst. 1762.

CHAPTER III.

OF THE MANNER IN WHICH THE EVANGELISTS DELINEATE OUR LORD'S CHARACTER.

I HAVE drawn an argument for the reality of our Lord's character from its perfection. I shall now endeavour to assist my reader in judging how widely our Lord's historians differ from writers who frame a fictitious relation.

Nothing can be more simple and artless than the manner in which this consummate character is drawn. It arises from facts, and often from slight incidents: and, in many places, it is so finely interwoven with the plainest narrative, that it can only be traced by a curious and attentive eye.

The evangelists most impartially relate whatever seems to diminish our Lord's character in the estimation of prejudiced and worldly minded men; such as the [a] poverty and low [b] station of his parents, his [c] unlearned education in the despised town of Nazareth; and the humble occupation of his youth in [d] working with his own hands. When he entered on his ministry, they record with the same strict impartiality his rejection by his countrymen of Nazareth, and their [e] rage against him even to an attempt on his life; the general [f] infidelity of his near kinsfolk, and their most [g] disgraceful reflections on his conduct;

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[a] Luke ii. 24. [b] Matt. xiii. 55. [c] Mark vi. 2. John vii. 15. [d] ib. vi. 3. [e] Luke iv. 29. [f] John vii. 5. [g] Mark iii. 21.

his assertion that he had not where [h] to lay his head; his payment of the [i] tribute money by miracle; his subsisting [k] on the liberality of others; the [l] defection of many disciples; the fierce opposition of the Jewish rulers; his being called a [m] glutton and wine bibber, a friend of publicans and sinners, a [n] Samaritan, a demoniac, a [o] confederate with Beelzebub: and they as circumstantially relate the private scene of his humiliation in the garden of Gethsemane, as his public crucifixion on Mount Calvary.

Our Lord's mighty works are no where magnified. They are often told with a variety of circumstances; which is natural where an historian writes from personal knowledge, or from faithful information: but many of them are also mentioned in [p] general terms, which is equally natural when the power of performing them is manifestly great, and the writer is conscious that it does not require to be extolled. Nay, sometimes a special exertion of our Lord's miraculous power is left to be inferred from the relation: as when he is said to sit at meat in the house of Simon [q] *the leper*, it is probable that Simon was shewing an act of gratitude to Jesus for healing him of his leprosy.

Important circumstances in parallel histories are often suggested by a single evangelist. Mark and Luke record that *one* demoniac was healed at Gadara: From [r] Matthew alone we learn that there were *two*.

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[h] Matt. viii. 20. [i] ib. xvii. 27. [k] Luke viii. 3. [l] John vi. 66. [m] Matt. xi. 19. [n] John viii. 48. [o] Matt. xii. 24. [p] John ii. 23. Matt. viii. 16. xi. 21. xiv. 14. xxi. 14, &c. [q] Matt. xxvi. 6. [r] ib. viii. 28. and p. p.

[s] Matthew alone informs us that *two* blind men were restored to sight near Jericho: in the gospels of Mark and Luke there is the sole mention of blind Bartimeus. Again: the feeding of a great multitude with five loaves and two fishes is related by all the evangelists; but Matthew alone adds that they were about five thousand, [t] BESIDES WOMEN AND CHILDREN.

We may extend the remark to incidents which affect the superior excellence of our Lord's character. Mark alone mentions that, after he had healed a great number in Capernaum, he retired to a desert place, [u] AND THERE PRAYED: and Luke alone records a like exercise of [w] devotion after he had restored a leper. Nay, from this evangelist alone we learn that he [x] prayed at his baptism, at his [y] solemn appointment of the twelve, at his [z] transfiguration, and for the pardon of his [a] murderers at his crucifixion; and that he expired in the act of [b] commending his spirit into the hands of his Father. The repentance of Judas, and his testimony to our Lord's innocence, are also very remarkable; and yet they occur only in St. [c] Matthew's gospel, though the three other evangelists have recorded his treachery, with which these consequences, so honourable to Christ, are naturally connected.

It is plain from these instances, and from many others which will present themselves to an accurate observer, that not one of the evangelists aimed at exhausting the subject with respect to our Lord's power, or goodness; and we may add, with respect likewise to his eloquence and wisdom. St. Luke alone records[d] many of his most beautiful discourses; from St. John alone we learn our Lord's wisdom, fortitude and mighty works during his attendance at four Jewish festivals, his raising of Lazarus after he had been dead four days, and how full of [e] affection, [f] humility and [g] devotion his behaviour was on the night preceding his crucifixion. And there are many things which Jesus did, many signs which he wrought, and, no doubt, many lessons which he delivered, not [h] transmitted down to us by any of the evangelists.

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[s] Matt. xx. 30. and p. p. [t] c. xiv. 21. [u] Mark i. 35. [w] c. v. 16. [x] c. iii. 21. [y] c. vi. 12. [z] c. ix. 28, 9. [a] c. xxiii. 34. [b] c. xxiii. 46. [c] Matt. xxvii. 3, 4.

I have before observed that there is no rhetorical [i] gradation in the account of our Lord's miracles.

The evangelists are also remarkably free from encomium on the subject of their history. They do not extol in words our Lord's virtues or wisdom; but compel their readers to feel that he was virtuous and wise, by a detail of his actions and instructions. St. Peter, in addressing the Jews soon after the descent of the spirit, styles our Lord "the [k] Holy One and the Just;" in another place he describes him as "leaving us[l] an example that we should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again, when he suffered, threatened not; but committed himself to him that judgeth righteously;" and the author of the epistle to the Hebrews says, that "such a High Priest became Christians who was [m] holy, harmless, undefiled, separate from sinners." I recollect no remark of this kind in the evangelists, except in the introduction to St. John's gospel. The venerable apostle, looking back with wonder on the scene of which he had been witness, not only mentions our Lord's transcendent dignity before his incarnation, but also that on earth he displayed a glory suitable to the only begotten Son who came down from the Father, and that he dwelt among men "full of [n] grace and truth;" abounding in benignity to mankind, and teaching the solid and substantial truths of religion. In the course of all the narrations, our Lord's conduct is left to speak for itself.

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[d] Luke x. 30, &c. xv. 11, &c. xvi. 19, &c. xviii. 10, &c. [e] c. xiv. xv. xvi. [f] c. xiii. 1—20. [g] c. xvii. [h] John xx. 30. xxi. 25. Luke v. 3. Mark i. 21. x. 1. John viii. 2. [i] p. 306. [k] Acts iii. 14. [l] 1 Pet. ii. 21, 2, 3. [m] c. viii. 26.

When a violent death has been inflicted on a righteous man, after the recital of such an event the natural language of an impartial historian, and especially of a disciple, is panegyric; the colouring of which is apt to be heightened in proportion to the degree of the sufferings and the worthiness of the sufferer. Plato thus concludes his Phædon: "Such, Echecrates, was the end of our companion; a man, as we may well affirm, the best of any whom we knew at that period, and by far the most eminent for wisdom and justice." Xenophon subjoins this remark to the apology which he represents Socrates as making before his judges: "When I contemplate the wisdom and magnanimity of the man, I cannot but speak of him; and when I speak of him, I cannot but praise him. And if any one, desirous of a proficiency in virtue, has met with a more useful guide than Socrates, I pronounce that man supremely happy." The same elegant philosopher closes some remarks on the death of his master in the following manner: "Since he really was what I have described him; so religious as to undertake nothing without consulting the gods; so just as to abstain from the least injury, and to confer the greatest benefits on those connected with him; so temperate as at no time to prefer pleasure before duty; so wise as not to mistake in distinguishing good from bad, and as not to require the assistance of others, but to be able of himself to mark the distinction; and moreover skilled in discoursing on and defining such subjects, in trying others, in convincing the mistaken, and in exhorting them to virtue and decorum; he seemed in my judgment to answer the idea of the best and happiest men. But if any one does not approve of this assertion, let him compare the character of some one else with these qualities, and then form his [o] determination."

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[n] c. i. 14.

But no such language as this is spoken by the evangelists. The testimony which we find in their writings is extorted from them by the laws of history. Pilate, Herod and Judas declare their Master's innocence; and the centurion, who was eye witness to the conduct of Jesus on the cross and to the wonders which accompanied his sufferings, thus utters the result of his own conviction; "[p] Certainly this was a righteous man."

Our Lord's character is also delivered without any parallel between his unclouded perfection, and

[o] Memorab. l. iv. at the end.

[p] Luke xxiii. 47.

the virtues of other holy men which were shaded by great defects or by aggravated crimes.

Nor is there any contrast in the gospels between our Lord's meekness, uprightness and other virtues, and the rage, injustice and notorious vices of his enemies. It is true that, in one place, his manner of instructing is opposed to that of the Jewish teachers. When he had ended his discourse on the mount, "the people were astonished at his doctrine: for he taught them," says St.[q] Matthew, "as one having authority, and not as the Scribes." But when St. John indignantly observed that "[r] Barabbas was a robber," he left his reader to suggest the opposition in the character of Jesus; and when the context and the rules of writing naturally led St. Luke to the mention of Christ's extraordinary virtues, how does this evangelist express himself? "Pilate released to the Jews[s] HIM THAT FOR SEDITION AND MURDER HAD BEEN CAST INTO PRISON: but he delivered JESUS to their will." Unless perhaps we may say, that in this writer's idea of Jesus every thing great and excellent was summed up.

The evangelists also remarkably abstain from censure on the conduct of our Lord's enemies. I recollect only one reflection which they have passed on the Jewish rulers; and that is of the most calm and dispassionate kind. Matthew and Mark mention Pilate's knowledge that the chief priests had delivered Jesus to him "[t] through envy." Judas is described in the gospels as the[u] traitor; and usually as the person [w] who delivered up our Lord to the Jews. But, on one occasion, St. John's affection to his Master led him to express his indignation against this perfidious apostle by recording another part of his character: "This he [x] said, not that he cared for the poor; but because he was a thief, and had the bag, and [y] stole what was put therein."

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[q] c. vii. 29. [r] c. xviii. 40. [s] Luke xxiii. 25. [t] Matt. xxvii. 18. Mark xv. 10. [u] Luke vi. 16.

Our Lord's historians very rarely assign the reasons of his actions. They teach us indeed why he [z] concealed his miracles, why he spake in [a] parables, why he said, [b] I thirst; but, conscious that he acted wisely, they in general leave the motives of his actions to be supplied by the attention of their readers. They therefore rarely speak in their own persons. Instances, besides those immediately referred to, occur in St. Luke's and St. John's prefaces; in St. John's conclusions; and in a [c] remarkable passage where this evangelist expresses his admiration at the incredulity of the Jews notwithstanding the greatness of our Lord's miracles, observes that their spiritual blindness had been foretold, and records that many of the rulers suppressed their conviction from secular motives.

I shall suggest one or two observations more, which serve to characterize the manner of the evangelists, or to illustrate their credibility, though they are not to my immediate purpose.

The evangelists honestly relate many circumstances which actually disparage their own characters, or which prejudice unthinking men against them or their cause. They mention that many of the apostles were Galilean fishermen, and that one of them was a Galilean publican. Matthew not only writes that he was called [d] from the receipt of custom ; but in enumerating the apostles he inserts his invidious occupation, and styles himself "[e] Matthew the Publican." They furnish repeated instances of dulness and want of apprehension in our Lord's followers. When Jesus bade them "[f] beware of the *leaven* of the Pharisees and Sadducees," we learn from them that the disciples misapprehended so plain a figure. It is also transmitted to posterity that the disciples asked an explanation of some parables, when our Lord expressed his [g] wonder that he was not understood by them ; that they did not properly [h] infer our Lord's divine power from the miracle of the loaves ; that they [i] perceived not his meaning in the least, when he prophesied that he should be delivered into the hands of men, and again when he expressed himself in the plainest terms, that he should be mocked by the Gentiles, and spitefully entreated, and spitted on, and that they should scourge him, and put him to death, [k] and that the third day he should rise again. St. Luke expresses himself strongly on each of these latter occasions. "They understood not this saying ; and it was hidden from them, that they perceived it not." "They understood none of these things ; and this saying was hidden from them ; neither knew they the things which were spoken." Our Lord's historians also record that his disciples did not understand the nature of his kingdom [l] during his life, and [m] after his resurrection; that they had repeated and very unseasonable [n] contentions among themselves who should be the greatest; that they were not able to [o] cast out a demon; that they improperly [p] rebuked some who brought young children to Christ that he might bless them; that one of the apostles betrayed Jesus; that, when he was apprehended by the Jews, they all [q] forsook him and fled; that they disbelieved the accounts of his resurrection, whether given them by [r] several women on the authority of an angel, or by [s] Mary Magdalene who had herself seen Jesus, or by the [t] two disciples with whom he conversed as they went to Emmaus; and that Thomas [u] refused to credit the testimony of all the other apostles. On some of these occasions, or the like, they faithfully record their Master's animadversions. "Are [w] ye also yet without understanding?" "[x] Perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" And St. [y] Mark writes that Jesus upbraided the eleven with their unbelief and hardness of heart, because they believed not those who had seen him after he was risen. When the very chief of the apostles are concerned, there is the same fidelity in the narration.

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[w] Matt. x. 4. and p. p. John xviii. 2, &c. [x] John xii. 6.
[y] See Bishop Pearce in loc. [z] Matt. xii. 17. [a] c. xiii. 35.
[b] John xix. 28. There are other instances where they observe that he fulfilled certain prophecies. [c] John xii. 37—43.

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[d] c. ix. 9. [e] c. x. 3. [f] Matt. xvi. 6, &c. [g] Mark iv. 13. Matt. xv. 16, 17. [h] Mark vi. 51, 2. [i] Luke ix. 44, 5. [k] ib. xviii. 32, 3, 4.

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[l] Mark x. 35. [m] Luke xxiv. 21. [n] Mark ix. 34. Luke xxii. 24.
[o] Mark ix. 18. [p] Matt. xix. 13. [q] Mark xiv. 50.
[r] Luke xxiv. 11. [s] Mark xvi. 11. [t] ib. 13. [u] John xx. 25.
[w] Matt. xv. 16. [x] Mark viii. 17, 18. [y] c. xvi. 14.

We read that James and John were rebuked for their intolerant spirit, when they would have called down [z] fire from heaven to consume the Samaritans; that Peter was [a] fearful and unbelieving, when he walked on the waves to meet Jesus; that this apostle was most [b] sternly reprehended, when he wished our Lord's sufferings far from him; that [c] Peter, James and John suffered themselves to be overcome by sleep, after a solemn exhortation to watch; that Peter [d] rashly drew his sword, and smote a servant of the high priest; that he [e] denied his Master with oaths and imprecations, after vaunting that he would lay down his life for his sake; and that Peter and John believed [f] NOT our Lord's resurrection, after having heard from Mary Magdalene the angel's assurance that he was risen, and seen the orderly state of the grave clothes in the sepulchre.

The authenticity of the gospels, besides the strong external evidence for it, appears from attention to their subject matter; our Lord's perfect character and doctrines; the extolling of moral duties; the disparaging of legal and traditionary observances; the declarations that the Gentiles were to be admitted into the church; and the prophecies that the Jewish temple and nation were to be destroyed. It is incredible that such men should write so far above all other men, and so contrary to the stream of their own ideas.

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[z] Luke ix. 54, 5.
[a] Matt. xiv. 30, 1.
[b] ib. xvi. 23.
[c] Luke xxii. 40, 45.
[d] John xviii. 10.
[e] ib. xiii. 37. Matt. xxvi. 74.
[f] John xx. 8. Beza's ms. inserts the negative particle, and *v.* 9. proves that it should be inserted.

It is particularly observable of the evangelists, and indeed of the inspired writers in general, that not one of them speaks of the insufficiency of his own abilities, notwithstanding the greatness of the subject which he undertakes. In the genuine books of scripture there is no such language as the following: "If I have done well, and as is fitting the story, it is that which I desired; but if[g] slenderly and meanly, it is that which I could attain unto." The authors of the sacred books shew a consciousness that they were writing under the all sufficient influence of the Spirit.

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[g] 2 Macc. xv. 38.

CHAPTER IV.

PROOFS IN OUR LORD'S CONDUCT THAT HE WAS NOT AN IMPOSTOR.

THE striking opposition between the tenour of our Lord's actions as a religious teacher, and what might naturally have been expected from a Jewish impostor, forms an argument for the reality of his divine mission with which I shall conclude.

After having received full attestations from the Baptist, whom all men held to be a prophet, after the descent of the Spirit in a bodily shape, and the approbation of God himself by a voice from heaven; instead of asserting his Messiahship in Jerusalem, where men were prepared to admit his claim, he retired into the [a] desert during forty days, and then [b] departed into the obscure country of Galilee.

He contradicted the reigning preconceptions of the Messiah, by his own humble [c] appearance and his selection of humble followers. The worship of God which he required was a [d] spiritual one, unlike the ceremonies and pomp of the Jewish temple: his morality was too strict for worldly minded men: he declared his design to substitute an [e] universal religion in the place of a national one: he [f] preferred mercy to sacrifice; inveighed against [g] Pharisaical traditions; neither practised himself, nor taught his disciples to practise [h] Pharisaical austerities; and subjected himself to a charge of violating the sabbath, and to extreme danger, by repeatedly working miracles on that day.

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[a] Matt. iv. 1.

[b] John i. 44. See Randolph's View, &c. p. 45.

[c] Matt. viii. 20.

[d] John iv. 23, 4.

[e] ib. iv. 21. x. 16.

[f] Matt. ix. 13.

[g] ib. xv. 6.

[h] ib. ix. 14.

Though John the Baptist attracted much notice, and all men held him to be a prophet, Jesus did not obtain his testimony by a preconcerted plan with him; but John knew him not till he came to be [i] baptized.

The accounts of the wonders which preceded and followed his miraculous birth were not forgeries in which he was assisted by his kinsfolk; for they did not acknowledge [k] his prophetical character: his religion and its evidences were not a political device; for he opposed, admonished and reprehended the Jewish rulers, and was hated and slain by them.

Nothing indeed could be at a greater distance from secular views than his behaviour to the rich, powerful, and wise men of this world. When a Jewish ruler came to him at the first passover, we see in him no earnest endeavour to secure so useful a convert. He discoursed of a [l] new birth, of receiving the Spirit by baptism; and humbled his pride as a master in Israel for not comprehending his words. He shewed his own contempt of wealth, by intrusting Judas with the [m] bag, his only faithless follower, and one of whose faithlessness he had early knowledge; and he occasionally spake of the [n] deceitfulness and evil [o] tendency of wealth; and described the rich as [p] suddenly cut off, and as lifting up their eyes in future torments after faring sumptuously in this life. The following language was used by him to one of that class, who asked him what he should do to inherit eternal life: "If [q] thou wilt be perfect, go, sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up the cross, and follow me." His reproofs of those in power were the freest imaginable, when their unbelief and vices deserved them. And instead of lamenting that the wise and prudent were not in his train, who were the fittest instruments to compass worldly ends, he made it a ground of thanksgiving to God that his doctrine had been [r] hidden from them and revealed unto babes. Nay, he recounted this among the characteristics of his Messiahship, that his gospel was [s] preached to the poor.

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[i] John i. 31. [k] ib. vii. 5. [l] ib. iii. 3, 5, 10. [m] ib. xii. 6. vi. 64. [n] Matt. xiii. 22. [o] Luke xvi. 9, 11. [p] ib. xii. 20. c. xvi. 23.

We have [t] seen that he was equally free in censuring his own followers, even the most zealous and eminent among them.

When his disciples asked him who was the greatest in the kingdom of heaven, he chose out none of distinguished attachment or ability; but observe his answer: "[u] Whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven."

When a certain Scribe, and therefore a convert of no mean rank, said to him, "Master, I will follow thee whithersoever thou goest;" his discouraging reply was, "[w] Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."

When he was called the Holy One of God by a demoniac, whom the people might think endued with a spirit of divination, "Jesus rebuked him, [x] saying, Hold thy peace." In like manner he often concealed his miracles, often retired after he had wrought them, and never made an ostentatious display of his power. He also commanded Peter, James and John not to [y] disclose his transfiguration, and the glorious vision and the voice from heaven which accompanied it, till he was risen from the dead.

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[q] Mark x. 21. and p. p. [r] Matt. xi. 25. [s] ib. 5. [t] P. 397, 8. 508. [u] Matt. xviii. 4. [w] c. viii. 20. See also Luke ix. 59—62.

When the multitude were about to make him a king, an end which an impostor would have promoted, he retired to [z] a mountain alone. And when the same multitude sought him and discovered his retreat, he thus addressed them, "Verily, [a] verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of Man shall give unto you; for him hath the Father sealed, *even* God:" and he [b] purposely alienated them, and [c] some of his disciples, by the most figurative and dark of all his discourses.

Thus, again, when Philip and Andrew told Jesus that certain [d] Hellenistic Jews desired to see him; penetrating their worldly motives, he spake of his approaching death, and taught his disciples to expect persecution in this life and an eternal recompense in the next.

When he commissioned his twelve apostles, one part of his injunction to them was, "[e] Freely ye have received, freely give."

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[x] Mark. i. 25. [y] Matt. xvii. 9. [z] John vi. 15. [a] ib. 26, 7.
[b] ib. 32—65. [c] v. 66. [d] ib. xii. 20—26. [e] Matt. x. 8.

He not only [f] discouraged all hope of temporal honours in his disciples, but [g] foretold, in various places, in the most [h] public manner, and the clearest and strongest terms, that hatred, tribulation and death awaited them. His followers were [i] to forsake all that they had, to hate their lives, and to take [k] up their cross: and [l] humility, [m] patience and love of their enemies were among the chief virtues which they were to practise.

He did not endeavour to allay the astonishment and fear of the twelve as they were going up to the last passover: but on the contrary he took that very opportunity to [n] foretel his crucifixion and its ignominious circumstances. His death on the cross was an original part of his plan: and he [o] alluded to it almost as soon as he entered on his ministry.

Lastly: he prophesied of supernatural events immediately to succeed his death; I mean, his resurrection on the third day, his ascension, and the descent of the Holy [p] Spirit. He also foretold that his disciples should do [q] greater works than he: and that "these [r] signs should follow them that believed; in his name they should cast out demons, they should speak with new tongues, they should take up serpents, and, if they drank any deadly thing, it should not hurt them; they should lay hands on the sick and they should recover." The most senseless deceiver would not have subjected himself to so speedy a detection: much less one who on other occasions shewed so much wisdom, and so deep a knowledge of human nature.

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[f] Mark x. 42, 3, 4. [g] See p. i. c. iii. sect. i. p. 194. [h] Mark viii. 34. [i] Luke xiv. 26, 33. [k] Matt. xvi. 24. [l] ib. xx. 25. [m] Luke vi. 27—9. [n] Mark x. 32—4. and p. p. [o] John iii. 14. [p] Acts i. 5. [q] John xiv. 12. [r] Mark xvi. 17, 18. See the topic that our Lord was no impostor, and the topic also that he was no enthusiast, illustrated in a masterly way by Dr. Randolph in his excellent View, &c. p. 45, 141, 155, 381—404.

I shall close this attempt to illustrate the perfection of our ever blessed Lord's character, with a doxology formed out of all those which are addressed to him in the books of the New Testament; and which I, his unworthy disciple, humbly and devoutly offer up to him: "[s] Salvation belongeth unto the Lamb: [t] worthy is the Lamb that was slain to receive riches, and wisdom, and strength: [u] unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto his [w] God and Father, be [x] blessing, and honour, and glory, and [y] dominion, and power for ever and ever. Amen."

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[s] Rev. vii. 10. Gratiæ ob acceptam salutem. Grot. The sense of the words is, He is the author of eternal salvation to mankind, Heb. v. 9. See Rev. vii. 10. xix. 1. and Jonah ii. 9. [t] Rev. v. 12. [u] ib. i. 5, 6. [w] Compare Phil. iv. 20. and see John xx. 17. 2 Cor. i. 3. Eph. i. 3. English Version, col. i. 3. [x] Rev. v. 13. [y] ib. i. 6.

THE END.

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